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THE FULFILLMENT OF THE
EVANGELICAL PARTY IN THE
CHURCH OF ENGLAND

THE FUTURE OF THE
EVANGELICAL PARTY IN THE
CHURCH OF ENGLAND

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THE FUTURE OF THE
EVANGELICAL PARTY
IN THE
CHURCH OF ENGLAND

Evangelicalism

By
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VICAR OF ST. THOMAS', KENDAL
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PREFACE

THE title of this book supplies its justification.

It has been written under the strong conviction that the Evangelical Party has a future. Mr. Bal-
leine's inspiring review of the past, in his *History of the Evangelical Party*, and the Bishop of Sodor and Man's admirable statement of the present position of the party, in his *Central Churchmanship*, have still left, in the view of the author, scope for another volume dealing with its future position and function in the Church of England. As no abler pen has addressed itself to the task, the writer has made his attempt, and humbly sends forth his contribution for what it is worth.

The book is frankly dogmatic. It did not seem worth while saying things in an indecisive way. If the author appears to be laying down the law to his brethren and fathers, he humbly asks their pardon in advance. If he appears to be guilty of some presumption in taking upon himself to speak on behalf of the party of which he is an obscure member, he apologizes to any whose susceptibilities he may offend. He has no desire to be dictatorial; and if his opinions have been sometimes advanced with vigour, it has been because he could not see how to do justice to his difficult and delicate subject in any other way than

by treating it with candour and decision. It is to be hoped that the dogmatism of the book will not prove unduly annoying, or unbearably exasperating. The author has simply stated his strong convictions. His readers are under no obligation to accept all, or any, of his *obiter dicta*.

There is some amount of repetition in the book, which was almost inevitable, as similar ideas recur in different connections. The first chapter is little more than a brief *résumé* of the History of the Evangelical Party, to which this book modestly aspires to be in some sense the successor. The various other quotations are duly attributed to their respective authors on the pages where they occur.

The book has many defects, of several, possibly of most of which the author is already aware. Of the remainder his critics will acquaint him. He is conscious that many of his readers may find statements that will not be to their taste, and he is not in a position to determine how far his sentiments represent the general attitude of his party. But in spite of its many obvious faults, he hopes that here and there the book may fall into a friendly hand, and that now and then it may awaken a responsive chord. It is written with a serious purpose, and sent forth on a definite mission. If it can be of any, even the smallest service to the Church of England, the aim of its author will be more than satisfied.

B. HERKLOTS.

ST. THOMAS'S VICARAGE,
KENDAL,
Whitsuntide, 1913.

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THE FUTURE OF THE EVANGELICAL PARTY

CHAPTER I

ITS HERITAGE FROM THE PAST

ANY attempt to estimate the present position and the future prospects of the Evangelical Party must be based upon a careful appreciation of its past history. The Evangelical Party has a history of which it is justly proud, and a tradition and inheritance from distant ancestors which it must jealously guard, and hand on to its successors with undiminished lustre. The modern English politician, full of ideas and schemes for his country's welfare and his people's good, will now and then betake himself from the sordid clamour of party strife to those sacred places in Abbey transept, or Cathedral aisle, or amidst the greensward of some hallowed burying place, where lie the silent, slumbering earthly remnants of those great men, who served so well their day and generation by the will of God, into whose labours he has entered, and upon whose broad and deep foundations he aspires to build. The army officer who is straining every nerve to bring his regiment and his armaments up to the high standard

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of modern military requirements, will yet be glad from time to time to retire from the parade ground and the armoury to that quiet, sacred fane across whose dusky aisles depend the banners and the trophies that have made his regiment's fame, and that still enshrine his regiment's traditions. So too the humble bystander, who from the secluded uplands of our northern hills attempts to scan the progress of the Church of Christ in its long campaign against the powers of evil, looking with keenest interest to discern how his own army corps—the Church of England—is acquitting itself in the world-wide conflict, and watching most carefully to see how his own regiment—the Evangelical Party—is going to play its part in the great contest between good and evil, for the credit of his Church, and to the glory of his God, turns away from the din and the clash of the conflict, to those holy spots in quiet country churchyards or distant sun-swept graves, which speak to him of the heroes who have fought their fight, who have finished their course, and have kept the faith, whose faith he follows, and whose labours prove his inspiration and incentive.

How from small beginnings and humble surroundings they inaugurated their great work in the Church and in the nation, remaining a distinctive party within that Church, yet always loyal to that Church, and never striving for mere party aims or grasping at mere party gains and spoils, but working on with simple single-minded zeal, for the good of their Church and for the kingdom of their Lord, has been told us in sober language, based on minute and laborious research, in that inspiring history of our party's origin that has recently been given us.¹ We see a little band of men full of

¹ *A History of the Evangelical Party*, by the Rev. G. R. Balleine.

sober enthusiasm and evangelistic zeal, jealous for the simplicity and spirituality of the Gospel of Christ, and longing that that Gospel should be preached in all its fulness and freedom and Divine power throughout the length and breadth of their native land. We see them slowly but steadily overcoming every kind of difficulty, hindrance, and opposition—disliked, despised, defamed, persecuted, faced with episcopal opposition and censure, cramped and limited by ecclesiastical restrictions, assisted by no official encouragement or adventitious aids, but strong in the conviction of the greatness of their cause, firm in the simplicity of their dauntless faith, and urged on by the constraint of a wondrous love for the souls of men, to inaugurate a work in their Church and nation which stands unto this day as the monument of their labours, and the inspiration of their successors.

They need no effigy in bronze or marble to record or perpetuate their labours. By faith they lived and toiled, looking not for earthly, but for heavenly gain. Now “they rest from their labours, and their works do follow them.” They need no high-sounding epitaph, for their record is inscribed on many an agency and society which they founded, on many an institution which they inaugurated, and on many a philanthropic reform which was the direct or indirect result of their contagious enthusiasm. They coveted spiritual results, not ecclesiastical advancement. Spiritual men and spiritual methods for spiritual work, was their motto. It was the maxim of their labours. It is their watchward legacy to us. Men of like passions with ourselves, with no great pretensions as a body to scholarship, (though they numbered not a few scholars in their ranks), with no social prestige, and little of influential

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support—stern, austere, dignified, determined, they awakened the slumbering Church of England into a new life, and infused into it a new ideal of service.

They had their faults and their limitations, as all great church reformers have had. Their outlook sometimes was narrow, and their vision limited. Their judgments were sometimes severe and censorious ; but they were based not on personal predilections, but on a deep sense of solemn responsibility to the revelation that had come to them from God. Sometimes there was a lack of charity to their opponents, but any deficiency of theirs in this respect was more than matched by those who maligned and traduced them. They did not always see far before them, but what they did see they saw clearly, and they lived out all the truths they knew.

Wherever the contagion of their influence spread, there was a shaking of the dry bones, a coming together of scattered members, an infusing of a new life by the power of the Divine Spirit, Whom they invoked, and upon Whom they relied. The revival in the Church of England which they inaugurated brought a spiritual force into the Church and into the country which had hitherto been conspicuously absent. In very varied directions the new power was felt. The recognized services and sacraments of the Church received a new impetus. We are told of a confirmation with 780 candidates from a single parish, of a service with "near 1,000 communicants," of overflowing churches which necessitated the services being held in the churchyards, the communicants alone being enough to fill the church, and of the inauguration of both Early Communion and Evening Communion to supply the demand for

access to the privileges of the Church, and the Sacraments of the Gospel.

We find the old parochial system galvanized into a new activity. We are told of house to house visitations, of cottage meetings, of open-air preaching, and at a later date of Parochial Missions. Hymn-singing we find introduced into the worship of the churches in place of the conventional metrical psalms, and to meet the demand for which several of the more scholarly of the Evangelical clergy gave their energies, and produced some of the most cherished and devotional of the hymns which have become the common property of Christendom to-day.

We find the organization of regular study of the Bible in the homes of the people, and among the youth of the nation, and later, of great Conventions for its practical exposition and application to the daily life of the Church. We trace the inauguration of great social reforms—the abolition of the slave trade, the inception of special factory legislation, and further acts for the protection of child labour—to the philanthropic labours of great Evangelical statesmen. And we find a vast development and expansion both of Home and Foreign Missions resulting from the Evangelical Revival, which, in the form of our great Societies stands as the imperishable memorial to the evangelistic zeal of the founders of our party.

The movement which began some 175 years ago, if we date its inception at the conversion of the Wesleys in 1738, has gone on growing and developing ever since. It has had its vicissitudes, and has suffered from its limitations. It has not been without its very evident shortcomings and mistakes ; and it has not always or everywhere been maintained at the same high level of

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earnestness, or industry, or spirituality. It has suffered at times from its very virtues. Its frank recognition of the right of private judgment has rather tended to foster the growth of individualism as opposed to corporate unity. Upon non-essentials the party has tended to divide into various sections and sub-sections, which has given the impression of a lack of unity that was more apparent than real. It has never seemed to possess either the capacity or the desire to formulate a policy. As Mr. Balleine well puts it, "Evangelicals have never been a party of the parliamentary type, drilled and disciplined to respond promptly to the crack of the party whip." They have had no programme which they have laboured to foist upon a reluctant Church. No ecclesiastical position or status has been the object of their ambition. They have handed down to their successors principles not "points," ideals not policies, the inspiration of their simple earnestness and spirituality, rather than any inheritance of place, or influence, or prestige.

The limitations of their aims often narrowed the scope of their influence. "They were far more interested in spiritual than in ecclesiastical problems." We cannot admire them for their frequent aloofness from the conferences and the counsels of the Church, and their apparent indifference to some of her peculiar and pressing problems. They were generally "outmanœuvred in controversy with their opponents." Cleverness was never a strong point with Evangelicals. Although by the end of the nineteenth century at least a quarter of the Anglican clergy were members of their party, except perhaps in the Northern Province they have never obtained anything approaching to their fair recognition in the high appointments of the Church.

Now and then a deanery fell to their lot, and still more rarely a bishopric ; but when such was the case it was due rather to the compelling merits of outstanding ability than to the skilful wire-pulling of influential supporters or the timely aid of expectant sycophants.

As men of the world, and men of affairs they seldom came to the front. There was no preaching to the gallery, or subtle flattery of the powers that be. They were simple-minded in their aim ; and that aim was not ecclesiastical predominance, but the faithful service of their day and generation, to the good of mankind, and the glory of God.

They indulged in controversy when their strong convictions demanded an outspoken protest, but it was not their chief interest. When the issue of their controversies served but to vindicate their position, they did not seem to know how, or even to care, to turn their victory to any solid account. Ecclesiastical controversy was to them an altogether secondary matter. " Their chief controversy was the old one with indifference and sin." To preach the Gospel to the poor, to go into the byways and compel men to come in to the Gospel feast, to bring the religion of Jesus Christ their Lord into living contact with the haunts and the hearts of the masses, to lead their communicants on and up to a holier, higher Christian life, by feeding them first on the milk, and then on the strong meat of the Word of God, to send forth the everlasting Gospel far and wide to the distant corners of the world—these were the great objects that preoccupied their minds to the practical exclusion of most other ecclesiastical interests and schemes.

They had seen a vision of the love of God the Father for a lost and needy world, and they went forth day by day with that great vision reflected in their lives and

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labours. They had seen in the Divine Incarnate Son the all-sufficient Saviour of the souls of men, the living Recreator of their whole dispositions and characters, and the glorious Personality for love of Whom they laboured, and to Whose interests and honour they subordinated all other ambitions. They had seen in the Holy Spirit the gift of an indwelling Life, and Light, and Power, and in dependance upon His deep but unseen work in the hearts of men they laid aside all worldly and material methods for attracting congregations or achieving popularity or success.

Men they were, aye, and women too ! (for they were among the first to recognize the great and growing sphere of women in the labours and the counsels of the Church), men and women were they of faith and prayer, of simple piety and unselfish unaffected devotion. They esteemed but lightly the fleeting pleasures of the world, for they had access to a deeper source of joy. They sought for and they gained little of earthly honour or reward, for " they looked for a city which hath foundations, whose builder and maker is God."

It is for us their successors to follow in their footsteps as they followed their Lord, and to preserve those great principles, and to carry on those spiritual traditions that were the secret of their power, and that have become the heritage of their labours.

So ere we pass to the difficult task before us, and seek to apply our inherited traditions and principles to the busy life and ceaseless movement of the twentieth century, we turn aside to those quiet resting-places, and lay our tributes of reverence and affection to the memory of our great forerunners in the Evangelical Party who have passed from the strife of the Church Militant to the rest and reward of the great Church Triumphant.

CHAPTER II

ITS VALUE FOR TO-DAY

OUR veneration for the memory and work of our great predecessors must not blind us to the fact that in the century in which we live men are beginning to ask the question—"What is the value to-day of the Evangelical Party? Why—(they are saying) should we perpetuate needless distinctions in the Church? Has the party as such anything to justify its separate existence? Has it not done its work? Has not the day now passed for party organizations?"

Let us acknowledge at the outset that men have every right to ask such questions as these, and that we must be prepared to justify our distinctive existence as a party in the Church, and to vindicate if need be, our convictions and our principles. We have no right to a separate existence if the *raison d'être* of our existence has disappeared. If the party as such has no mission to fulfil, it were best to give it decent but speedy burial.

This is the day of the trial of institutions, and every organization is being summoned to the assizes of democracy. The venerable character of an institution will not suffice to secure its preservation, unless it can be shown that the country is the better for its existence. A distinguished history, a splendid past, a record of great and glorious achievement may still

surround an ancient institution with a glamour and a dignity which for a time may preserve the edifice from the ravages of modern criticism ; but it cannot be long before every institution that has not a work to do, a mission to fulfil and a service to render, must be cast upon the great scrap-heap of worn out and antiquated machinery, be it social, civic, political, or ecclesiastical, or relegated to the museum for interesting and curious antiquities.

The while a vast process of the dismantling of effete and obsolete institutions is in course of execution, there is also in progress a determined effort to preserve all that is worthy of preservation in the organized systems and agencies of the past, so that while the needs of the present day may be adequately met, the old traditions and sentiments and memories of the past may not be utterly destroyed. While one section of the populace cries out for destruction, another section, and that a more powerful because a more intelligent and thoughtful one, calls out for reform. The two movements are concurrent, and sooner or later every institution, be it civil or religious, will have to feel the shock of their impact, and the power of their influence, and will either fall in ruins beneath their assault, or emerge from the flood tide the stronger and the purer for the cleansing waters which have swept away the rubbish and encumbrances that had obstructed their outlets and marred their efficiency. The movement takes time, but none can check its advance. Those who are wise are setting to work to examine, overhaul, repair and reconstruct all those edifices, social, civil, or ecclesiastical that are likely to lie in the pathway of the advancing deluge. The Anglican Church as a Church is beginning to feel the

brunt of the attack, and to the consideration of its future as the national Church of England we shall later on refer.

But for the present we will narrow ourselves to a smaller issue, yet one which is not of unimportance to ourselves, and, we have a right to think, of no little importance to the future of our Church as a whole. We have pointed out the validity of the question which is being asked in so many quarters—"Is there any value to-day in the party system?"—and in particular, "Is there any justification for the continued existence as such of the Evangelical Party?"

Now in the first place we must clearly recognize that the question is being asked for many different reasons, and from very different standpoints. It is being asked by our candid friends, and it is also being asked by our avowed opponents. We will not differentiate nicely between the former and the latter, for it is quite possible for us to make mistakes in our estimate of those who are our friends, and those who in all honesty and charity we cannot regard as such. But we will look seriatim at the varied standpoints of those who are asking the question. "Is there any value to-day in the Evangelical Party? Is it justifying its distinctive existence?"

There is first of all the standpoint of the individual who for some unknown reason, but apparently by unanimous consent, has been dubbed "the man in the street." We pass by the query whether when the man does not happen to be "in the street," but in the office, the home, or the Church, he becomes in any sense a different man; but we take him as the brusque outspoken Briton who wants value for his money and a sensible reason for your opinions, views and actions. It were indeed

profoundly to be wished that the man in the street were, more often than he is, the man in the Church, and still more so that he were the man on his knees before the Lord's Table. That he is not so more often has been partly the fault of the Church ; and as loyal members of the Church of England we cannot altogether dissociate ourselves from a part of the blame for his absence. It is to some extent because the Church has too much neglected the man in the street, and some of her clergy have paid disproportionate attention to the claims of the woman in her drawing-room or kitchen, that " the man in the street " is not usually connotive of the man in the Church. It is because the clergy have too often acted as if the Church meant " themselves," with the possible addition of a small subordinate and submissive coterie of followers and admirers, and not " the blessed company of all faithful people "—or from our present point of view the " company of all believing laymen who worship within her walls," that the man in the street has not been transformed into the layman of our congregations.

But let us put ourselves for a moment in the place of the average church layman. What has he to say to this question of Ritualists and Evangelicals ? What is his attitude to the Evangelical Party of to-day ? His attitude, if I am not greatly mistaken, will, as a rule, be reflected by the saying, spoken or implied—" A plague on both your parties ! " He regards party distinctions in the Church as a nuisance. Names to him suggest shibboleths, and shibboleths speak to him of narrow-minded bigotry. Church distinctions to him are a bore. He does not want Ritualism, and he does not want Low Churchism. He calls himself a Churchman, and is done with it.

How are we to convince him that the Evangelical Party has a *raison d'être* to-day? He represents a very large number, in fact the preponderating number of Churchmen. It is more important to convince and secure him than any one else.

First of all seek to convince him that your principles are worth cherishing and contending for by living them out. Translate your Evangelicalism into life. Display your principles in your practice. If you have grand traditions, make a grand display of them by your life and work in your parish. If you are proud of the evangelism of your ecclesiastical forebears, do a bit of twentieth century evangelism in your parish which will make your Church proud of you. Get out of the old ruts, even if it takes a mighty effort and a portentous heave to raise the wheels of your old coach, and set it running over new tracks. Begin to take evangelistic tours through new quarters of your parish, and invade territories which have known little more of you than your distant and shadowy suzerainty. Direct every one of your specific Evangelical principles into special parochial channels. Is it prayer you believe in, and rely upon? Then do all in your power anywhere and any way you can, to get your people to pray. Prayer Meetings, Intercession Services, Unions for Prayer, whether Mothers' Unions, or Communicants' Unions, or Church of England Men's Societies—let them all feel that you mean business, and that you expect and rely on prayer.

Is it "spiritual men and spiritual methods for spiritual work" that is your grand Evangelical watchword? Then be yourself a man indwelt by the Holy Spirit of God, make it plain patiently and quietly but fearlessly that the work of the Church, and every single part of it,

is spiritual work, and then get your lay brothers to meet with you, and discuss how best they with you may combine to carry it on on spiritual lines.

Is it for the free unfettered access of every needy soul to Christ Himself, you stand? Is it for the triumphant, joyous Gospel of the Living Christ that you would contend? Is it for the sacred simplicity in the administration of the Lord's Supper, in order that you may the more emphasize the fact of the real and spiritual presence of your Lord and Saviour in this the feast of His love, that you stand? Is it for the glory of a full salvation, and for the joy of an utter surrender and an unreserved consecration to the will and the work of your Risen Lord, that you claim kinship with the Evangelicals of the past? If so, let your lay friend see it, by God's grace, in the life you are living, in the work you are doing, in the trials you are bearing, in the difficulties you are facing, in the cross you are carrying, in the sympathy you are extending, in the joy of the Lord which is your daily strength. Never mind arguments and controversy till he comes to you with his questions and his perplexities. You will get your chance of dealing with them then, if indeed there be any need that they should be dealt with. But let the unanswerable argument of your life and work serve as the justification and the vindication of your Evangelicalism; and the layman of your Church will be bound to acknowledge, through you its parochial representative, that the Evangelical Party has a value for to-day.

The next objector to the continued existence of the Evangelical Party that we will deal with is our extreme Anglo-Catholic brother. Let us speak of him with real respect and with genuine charity. He stands for an utterly different conception of Anglicanism from that

which Evangelicals represent. To us it is an insoluble problem how he can possibly reconcile his doctrinal position with the formularies and the articles of the Church of England, comprehensive though that Church may be. Saving only for the belief in the infallibility of the Pope, he appears to be at one with the Roman Catholic Church, and far removed from the Anglican standpoint. We cannot do other than resist his determined efforts to introduce the Mass, the Confessional, and the worship of the Madonna, into a Church, which, at the Reformation, purged herself from these Roman doctrines and practices, and which certainly has given the clergy no mandate in the twentieth century for their reintroduction. The respect which we willingly accord to him, is that which is our due to all earnest and devout members of the Church of Christ. Many of the extreme Ritualists are men of undoubted piety, self-devotion and religious enthusiasm. They, like their *confères* of the Roman Communion, are in many cases examples to their brother Christians by reason of the earnestness with which they contend for and endeavour to propagate their religious convictions, by the enthusiasm with which they follow out and teach what they conceive to be the truth of Christ's Gospel, and by the self-sacrifice and devotion with which they labour among the poor of our great cities. We rejoice, too, to know that many of them in common with many of their Roman brothers are one with us as to many of the fundamental truths of Christianity, however widely they may differ from us in some matters of profound importance. Let us never think or speak of them without real respect for their zeal and enthusiasm, misguided though it appears to us to be.

But to some of our brethren of the extreme Ritualistic

section, the existence of the Evangelical Party is a matter of no little annoyance. They find it disappointing that after all their efforts the Evangelical Party is still alive. They find it irksome to listen to the calm assertion of Evangelical views at Ruri-decanal Chapters, or Societies for Sacred Study. For this reason such meetings are felt by them to be (as was said in our hearing not long ago) "very painful." Like the members of a more ancient party in another Church, they are "grieved" when we set forth in the meetings of the clergy what we conceive to be the truth of the Gospel of Christ.

What are we to say to these our estimable, but rather narrow-minded brothers about the value of the Evangelical Party to-day? We are to let them know kindly but firmly, if need be in public, but much better in private, not at a moment of controversial heat (should any such unfortunately be engendered), but far better at a time and under circumstances when no party feeling is likely to be stirred, that the Evangelical Churchman has every bit as much a right to the full, ungrudging title of English Churchman as the member of any other party in the Church. We must point out that while our brother is ready to justify the introduction of any Roman Catholic doctrine or ceremony under the plea of the comprehensiveness of the Church of England, we too have every right to the benefits of that delightful and invaluable phrase. We must do what we can to convince him that it is all nonsense to expect that all Churchmen, whether clergy or laity, are going to admire and follow his mimicry of Rome. And one day when we have got our brother to respect our parochial work, to appreciate our genial spirit, and to understand that we are not the narrow-minded bigots that

he took us for, and that the narrowness may after all be more on his side than on ours, then we may perhaps be able quietly to show him that while his Roman interpretation of the Anglican liturgy and articles is uncommonly clever and ingenious, yet the Evangelical interpretation of them is after all the natural and the obvious one, though its commonplace and matter of fact character doubtless deprives it of some of the fascination that attaches to originality. In regard to him, our Anglo-Catholic brother, our attitude will best be governed by the grand old British maxim, "Fear God and play the gentleman."

We come, in the third place, to our good friend the Moderate Churchman. He is the descendant of the old-fashioned High Churchman, who was decidedly suspicious of both the Evangelical and the Ritualist. "No extremes" is his motto. He, like our typical layman, objects to parties. He represents a very large body of opinion. He is not unfriendly, but he is very candid, and sometimes rather crushing. Like many of us, he is quite sure that he is right. We are of like opinion, but we do not always say so. He will tell you, not always unkindly, that the work of the Evangelicals is done. He will admit that in the past they had a good influence on the Church, that they gave a great impetus to foreign missionary work, and that they stirred up the Church to greater parochial activity and earnestness. But he is quite sure that that is all now a matter of the past and that they have no mission or function in the Church to-day.

Now, the Evangelical has a great deal in common with the Moderate Churchman, for he claims to be not only an Evangelical, but in truth a Central Churchman. He has really much more in common with the Moderate

Churchman than the Moderate Churchman has in common with the extreme Anglo-Catholic. Loyalty to the Church of England is the maxim alike of the Moderate and the Evangelical Churchman.

So the thing to do with him is to emphasize, wherever possible, your many and wide points of agreement, and also to show him, by quiet talk, that the Evangelical Party has still a definite work to do within the Church.

To take but one example, talk to him about the matter of Foreign Missions. Ask him if it is not the case that the Evangelical Societies are still by far the greatest, receiving the largest support from the Church of England, although their clientele is but a third of that from which the High Church Societies derive their support. Show how they are maintaining the lead which they have given to the Church. Ask him (and you will often find him fairly well read on the subject of Foreign Missions) if he is satisfied with the efforts which the Anglican Church is making in the Mission Field, overshadowed as they are by the work of the Nonconformist Societies, and utterly eclipsed by the vastness of the need. Picture to him the effect upon the total of Anglican foreign missionary work if the Evangelical Party, with its preponderating share in it, were to become extinct. Make it clear to him that the missionary enterprise of such a Society as the Church Missionary Society is the real and tangible expression of the great and deep Evangelical principles and convictions of its supporters. If I mistake not, there will dawn upon his mind the idea that perhaps after all the Evangelical Party is still needed in the Church, and that its work is not yet completed. And when you go on to show him that the very Evangelical Churches which are doing the most for, and giving the most to,

the foreign mission work of the Church of England are the very ones that are working the most energetically and successfully among the masses at their doors, you will have done something to convince your Moderate brother that he was mistaken in imagining that the day of Evangelicalism was past.

We turn now to a man whose standpoint is similar yet slightly different. He is a scholar and an intellectualist. He has read some history, and dabbled in comparative religion. He will assure you that the Evangelical Party is now practically extinct; that the process of time, the enlargement of thought, the widening of horizons, the spread of charity, the spirit of the age, the culture of the times, the evolution of religious history, the pressure of external attack, the growth of cohesion within the Church, and, finally, the overwhelming force of circumstances has relegated the Evangelical Party into the seclusion of a moribund existence, and has metamorphosed its remaining elements into an Evangelical School of Thought. The party, says he, has no future. It is moribund; soon it will be defunct. It is the Evangelical School of Thought alone that has a future!

This friend of ours is an interesting man to talk to, for he reads, and thinks, and observes, and his outlook is broad. But, broad though he be, he has not taken all the facts of the case into his purview. He needs to become broader still if his judgment is to be reliable and his verdict accurate. To him you frankly recognize that the Evangelical School of Thought is larger far than the Evangelical Party. You recognize it, not with reluctance, but with great and undisguised satisfaction. That so much of the preaching from High Church pulpits is largely and sometimes magnificently

Evangelical, you thankfully admit. That so many High Churchmen are jealous of the monopoly of the word Evangelical by members of our party in the Church, and its use by them as a party distinction, you observe with feelings of pleasure. It convinces you that the Evangelical Party has been a greater success within the Church itself than in moments of despondency you had allowed yourself to believe. That as a School of Thought it is gradually leavening the Church, you humbly and heartily thank God for. For it is your principles, not your party, that is your main concern ; and if these great principles are being advanced in the Church and in the nation, albeit it be not always through the instrumentality of your own party, you are seeing that the harvest of your party's sowing is a larger one than that which is contained within the boundaries of your party's property. Though in minor matters they follow not with you, yet you forbid them not, for you perceive that they are not against us but for us. And, therefore, you make no secret to your intellectual friend of your satisfaction that your Evangelical principles are winning their way in your beloved Church, although it may be sometimes at the expense of your own party's increase.

But you join issue with him emphatically when he talks about your party as moribund. You show him that the motive force behind the Evangelical School of Thought is the Evangelical Party. That while your party is undoubtedly broadening in its outlook, it is also deepening its hold of the people. You show how that, while the School of Thought is the General Committee, the Party is its Executive ; that the General Committee would have little power if the Executive Committee were suppressed, and that the School would

get a rude shock if the Party died. You point out the analogy of political party government, that while the party system is very far from being ideal, it has been found to be the only system that is practicable, that the cross-bench man has no chance at all of getting anything done, and that while a Government of the best men of all parties is the ideal, yet it is at present wholly visionary and incapable of realization. You indicate that while there may conceivably come a time when through a combination of circumstances which we cannot now foresee, the party system in the Church may become unnecessary because its functions will have ceased, that that time has by no means come as yet in the Church, as it has certainly not come in the State. And, finally, you point to the success and growth of the Islington Clerical Meeting as a convincing proof of the energy, vitality and enthusiasm of the Evangelical Party.

There is another friend who doubts the value to-day in the Church of England of the Evangelical Party, because the party only appears to him in the light of a prejudiced and partisan clique. The Evangelical Party is to him little better than a cabal. The only Evangelicals that he has been brought into contact with would be better termed Low Churchmen than Evangelicals. The party has stood to him for little else than narrowness, uncharitableness, prejudice, partisanship and party spirit. We will deal with this matter in the next chapter. It suffices to say here that if Evangelicalism stands for nothing more than party spirit it were better that it were dead. But enthusiasm for the party does not connote subservience to partisanship and party spirit. Emphatically it does not stand for narrowness, ignorance and uncharitableness. But while expressing unfeigned regret for any measure in which his charge

may have been true of the party in the past, and may yet be true of some of its members to-day, the tables may be turned upon your friend by the query, and the subsequent conversation that that query will probably suggest, whether in his opinion the existence of party spirit in the Church of England is confined to the Evangelical Party, and whether traces of party spirit may not also be found in other sections of the Church ?

Finally, there are the men in the Church, both clergy and laymen, who have their varied ecclesiastical axes to grind. The axes are of different size and shape, but it appears that their edges are all more or less blunted by the obnoxious Evangelical Party ! But for the Evangelical Party how sharp they would be, and what a path they would hew for the Church of England through the jungles of apathy and dissent !

There is *A*, the man who is very envious of the patronage of the Evangelical trusts, and who wants to get all trusts abolished and all patronage vested in the Bishop.

There is *B*, the man who is very fearful of the possible rise of an Evangelical Prime Minister, in which case awful and unutterable things would happen to the Anglican Communion.

There is *C*, our friend who is keen on Disestablishment, and exasperated with Evangelicals because they are nearly all against it.

There is *D*, our Broad Church friend who finds Evangelical orthodoxy a great trial, and a most irritating hindrance in the way of his latitudinarian programme.

There is *E*, who is furious at the practice of Evening Communion, which he considers a most shocking and detestable heresy.

There is *F*, who labours for reunion with Rome, and hates Evangelicals because they are always upsetting his apple-cart.

There is *G*, who is bent on the destruction of the Evangelical Societies, Home and Foreign, and provoked because they seem still to have so much vigorous life, and absolutely refuse to perform *hara-kiri*.

There is *H*, who inveighs against Evangelicals because they are sometimes guilty of the disgraceful practice of co-operation with the Dissenters.

Finally, there is *I*, whose little fancy is to make all Churches, all parsons, and all congregations as like each other as two peas.

How are we to deal with this heterogeneous assembly of opponents who come up against us with swords and pikes and staves to destroy us? Let me venture to suggest that we deal gently with them all, that we cultivate for their benefit the saving grace of humour, and appreciate the subtle irony of the situation. A genial smile and a hearty laugh is one of our best weapons, to meet every kind of ecclesiastical crank, and to deflect the blade from our poor old grindstone of every ecclesiastical axe.

We can sympathize with *A*, because it is undoubtedly very unfortunate for him that our good forefathers intended that their principles should be preserved, and took care to do so by the formation of our Evangelical trusts. But really we have no intention of destroying them to please him.

To *B* we reply that, so far, the dreaded Evangelical Prime Minister has not yet appeared, not even upon the horizon does his star seem to be rising, so for the present he may possess his soul in patience, as, incidentally, we are also doing ours.

We remind our good friend *C* that there are many others besides Evangelicals that do not want to see our good old church disestablished and dispossessed, so that is no reason why he should gird at the Evangelical Party.

To *D* we point out that the Church of England has her creeds and her articles, to which, as good sons of the Church, we heartily and loyally adhere. Also, many other High Anglicans do precisely the same, *con amore*.

Our simple reply to *E* is that since our Lord instituted the Holy Communion in the evening, and after a meal, and since when He told us to copy His example and follow in His steps He made no exception in the matter of an Evening Communion, we are perfectly justified in adopting His time of day for the Sacred Feast, and are indeed not a little surprised and shocked at our objector for his implied reflection on our Lord's own action.

We are obliged to tell *F* that if he goes on trying to reunite our Church with an unreformed Papacy, we shall be obliged to continue as politely and gently as we may to upset his apple-cart. We don't want his apples hurt, but we don't want them presented for consumption at the Vatican.

With *G* we shall deal in Chapters XII and XIII.

We are sorry we cannot agree with *H* and have to honestly confess that we are aiming at more, and not less, co-operation with our Nonconformist brethren.

And as for *I* we politely invite him to get out of his little pod where the peas are apparently all alike, and he will find that there are other kinds of pods in the market-garden of the Church, and other kinds of peas in them ; and that it has pleased the Almighty Creator and Preserver of the Universe that so it should be.

CHAPTER III

THE NEW SPIRIT IN THE PARTY

PERHAPS the most convincing proof of the vitality of the Evangelical Party will be afforded by a thorough and honest effort at self-reformation. The institution that cannot reform itself or bring itself up to the requirements of the day is the one that is on its way to execution. A fearless and determined effort to bring the party as such into full harmony with the demands which the twentieth century is going to make upon it, will do more than anything else to convince the Church and the country that they are greatly mistaken who expect us to exclaim—*morituri te salutant*.

We will therefore endeavour to engage in a perfectly frank and honest, if somewhat painful, examination of some of the reasons for our party's weakness, in the expectation that the result of the examination may be a fresh accession of strength. It has been said that "it does not take a Solomon to discover the shortcomings of the Evangelical Party," and the writer is particularly anxious not to pose as that objectionable individual, "the superior person," or to assume a wisdom or an insight which he lays no claim to possess. He merely writes as one who, while fully conscious of his own limitations, is still proud of his party's heritage from the past, and a firm believer in his party's future.

To see ourselves as others see us is not, as a rule, flattering to our self-esteem. To bring to light our own

shortcomings is not a pleasant task, but is sometimes a highly beneficial one.

We have been told of late that there is no one among the Evangelical clergy who is at present fitted to hold the office of a bishop. The statement is absurd. There are a dozen well-known Evangelicals who are cut out for bishops, and would (in the language of the local paper) "adorn the episcopal bench," as well as prove able rulers and inspiring leaders to the Church life of their dioceses.

But whence comes the idea which has given rise to this statement, preposterous though it be? It is easy to say it is the voice of an enemy. I am not so sure, however, that it is not the utterance of a friend, albeit a candid friend. It is a great mistake to conclude that all non-Evangelicals are our enemies, and that every man's hand is against us. We have more friends and well-wishers than we sometimes think. But some of our candid though kindly friends are telling us, that while on its evangelistic and spiritual sides our party is strong, on its administrative and intellectual sides the party is weak. A bishop needs to be a man of God. He also needs to be a man of affairs. Prayer must be one of his strong points. Another must be *savoir faire*.

Now administrative ability cannot well be discovered, developed, or displayed without opportunities for administration; and the party can complain with perfect justice that it has not had its fair share of opportunity. It is not engaged in the odious occupation of nourishing a grievance, but it simply states an indisputable fact, that the high preferments of the Church have, as a rule, been denied to it, and that at any rate in the much larger Southern Province, it is the exception which proves the rule when an Evangelical has

been made a Bishop, a Dean, an Archdeacon, or even a Residentiary Canon.

They say, do they, that we have no men of administrative ability? Let them look and see. They will find some scores of men in large parishes and responsible posts who are proving themselves to be leaders, organizers, thinkers, speakers, and administrators, men of intellectual calibre and strong personality, who are ready to fill the high offices of the Church, as soon as some voice of authority invites them to go up higher.

But, as far as the rank and file of the party is concerned, there is some ground for the charge of intellectual poverty. It is easy to say that the Evangelical parson has been too busy in his parish to read. There is something in this; but others, too, have been busy. It is sometimes true that he is too poor to read. There is pathos as well as truth in this remark, for the struggle to live and to feed, clothe and educate his family is often the heaviest of clerical burdens. But other parsons of other parties are poor; and yet some, through free libraries or borrowed books, manage to keep their intellects alive and alert and up to date. Excuses are not far to seek, but honesty obliges us to say that intellectuality has not been in the past the strong point of the Evangelical Party.

It is partly the lack of wide and deep reading that has contributed to a certain narrowness in the outlook of the party. I am not sure that if it had been broader it would have done its past work so well. The restrictions of its aims and outlook has done a good deal (as we saw in Chapter I) to the definiteness and distinctiveness of its work. It has not been all loss to the Church that the Evangelicals have so often said, "This one thing I do." And those in our party who are true to

their great commission will never seek to gain intellectual breadth if it be at the expense of definite and industrious evangelism and deep spiritual power. A narrow intellectual outlook has, however, engendered in some quarters a narrow-minded spirit. We have seen that there are plenty of other people in the Church of England who are narrow-minded besides some and sundry Evangelicals ; but it is for them to set their own houses in order, and for us to attend to our own.

It may be said that some narrowness of spirit is inseparable from jealous and warm-hearted loyalty to any strong and definite view of the truth. The cynic may suggest that narrow-minded people get things done more than the broad-minded folk. Again, it is obviously easier for the Moderate High Churchman to be broad than for either the Ritualist or the Evangelical. We would not imply that he is any the less loyal to the truth ; but he is certainly not so keen in the presentation of his own view of it. A man must teach the truth he knows ; and the stronger he feels that it is truth that he has got hold of, the more definitely he preaches and teaches it.

But the fact remains that the truth is a very big thing indeed ; no party or Church can comprehend it in its entirety, and no man on earth can see it all at once. That will be one of the delights of the heavenly outlook. It will be so splendidly broad !

We must frankly admit that however widely any of us may look out from the summit of his own particular mountain over the vast plains of the Divine revelation, the Divine administration, and the ultimate Divine consummation of all things, there will be tracts of country that will be beyond our vision, and there will be details of the landscape which some intervening hill or

crag will conceal. Even from the mountain-top we cannot inspect all the narrow gorges, or smiling glades, or sylvan bowers that lie not far away.

Yet the Evangelical, by reason of his very religious standpoint, is in a far better position to take broad views than members of a narrower school of thought ; and it is one of the objects of this book to attempt to indicate directions in which the Evangelical view-point will be invaluable to the Church and the nation.

We must, however, confess that the Evangelical has not always made the best use of his splendid position, or seen as wide a view as his summit afforded. The reason may lie in the fact that, even when on his mountain, he sometimes closed his eyes and refused to look, that sometimes he developed short-sightedness, so that he could not see many of the things that were in sight, and that some of the things which he should have seen, he did not see, because he did not want to see. Hence he developed a party spirit which blurred the outlines of his churchmanship, an uncharitableness which marred his efficiency and disfigured his moral beauty, an aloofness which narrowed his influence in the Church, and a prejudice which stunted his growth. It is futile to cover up the shortcomings of our party. It were better to face them bravely, and deal with them definitely and courageously. These are, without doubt, some of the things which have lessened our prestige in the Church, and, what is of far greater importance, have lessened our influence and our usefulness to the Church, and, through the Church, to the nation and empire.

But a change of no little importance is taking place. Any one who is watching at all carefully what is going on in the Evangelical Party will have seen that a new

spirit is pervading the party, stirring it into a new life, assuring it of a new influence, and holding out to it the prospect of a new mission to the Church and nation. To put it in a single phrase, the Evangelical party is broadening its outlook. If the party can preserve and increase its depth, and at the same time broaden its outlook, it has a future, and a great one.

Evidences of the new spirit are many and varied. The party is beginning to discriminate between essentials and non-essentials, between things significant and things which are non-significant, if not actually insignificant, between truths and half-truths, between principles and shibboleths. A new intellectualism is arising, and is showing itself in the books they are reading, and the books they are writing. A new spirit is manifest in an increasing participation on the part of decided Evangelicals in the broad life of the Church. They are beginning to make their presence felt in Ruri-Decanal and Diocesan Conferences, and in various Diocesan activities. They are studying the problems of the times, ecclesiastical problems, social problems, economic problems, national problems, religious problems, interdenominational problems, problems connected with world evangelization, the "real politik" of the Catholic Church, and the vision of the ultimate reunion of Christendom.

They are looking further than they used to look, and the broader outlook is bringing with it a broader spirit, more charity towards their controversial opponents, both within and without the Anglican Church, more sympathy with varied forms of religious work, more pleasure in co-operating with various types of Churchmen and Nonconformists who are yet sincerely loyal to their Divine Lord and Master.

As a consequence, the outlook of the party is changing from pessimism to optimism. A warmer colour is entering their Churches, and a warmer note is sounding in their pulpits. Life is beginning to wear a more joyous aspect. "He that is not with Me, is against Me: and he that gathered not with Me, scattereth abroad," has been the sad and solemn truth which has somewhat monopolized in the past the view of the party. But it is now perceiving, not that that truth is any the less true, but that there is another truth which must always be equally remembered, "Forbid him not, for he that is not against us is for us."

What is involved in this broader outlook of the Evangelical Party? What change does it imply and foreshadow?

It does not imply any *surrender of convictions*. We have not the slightest desire to depart from the doctrinal standpoint of our predecessors. There has been on our part no slackening of faith in the truths which made them what they were. We accept them *ex animo*. We embrace them *con amore*. The Holy Scriptures are still to us the inspired and authoritative record of Divine revelation. The deity of the Son of God, His miraculous birth, His authoritative teaching, His atoning death, His glorious resurrection and ascension, His second advent in person, and, meanwhile, His presence with and in His Church universal, as manifested by the indwelling Holy Spirit of God—these truths are as dear to us as to them. Like them, we make bold to "enter into the holiest by the blood of Jesus." Like them, we teach and preach a living, personal Saviour, a full salvation from sin's penalty and power, and the need for personal contact with Christ the Lord through simple faith. We teach that it

is grace that saves, through faith, and that grace and faith alike are the gift of God. We teach that faith begins as a direct act, conscious or unconscious, and that the act of faith which saves is continued in the life of faith which sanctifies.

Like them, we do not for one moment underestimate and undervalue the two great Sacraments of the Gospel. We loyally adhere to their exposition in our catechism and articles. Our sacramental teaching is essentially and emphatically Anglican. But, as we shall show later, we interpret them in harmony with the teaching of the New Testament, not in harmony with that of a Church that withholds the Bible from the people, and relies for the sole authority of its teaching upon its own *ipse dixit*.

Our broader outlook involves no *surrender of principles*. The first things which our fathers put first, it is our earnest desire to retain precisely where they put them. We recognize with them that the weapons of our warfare are not carnal. We depend upon Holy Spiritual power to contend with unholy spiritual forces. We seek to obtain that power by prayer. We invite the co-operation of like-minded men, who recognize with us the imperative need for the power of the Holy Spirit, and will in like manner seek to obtain it by prayer. We strive to bring the methods of our varied work into harmony with the same spiritual principles, and whether it be in the ordering of our services, the nature of our music, the organization of our parishes, or the raising of our funds, we earnestly long that spiritual methods may permeate and dominate the whole of our Church life. Often we fail in our execution, and sometimes we have to retrace our steps in shame and sorrow, but our honest aim and ideal is that of our

fathers—spiritual men and spiritual methods for spiritual work. Neither our doctrinal convictions nor our spiritual principles are we ready to modify one jot in this twentieth century, for we believe they were never more needed than they are needed to-day.

It follows, in consequence, that the access of breadth does not presuppose any *lessening in depth*. Were that the case, the new spirit in the party would be fatal to its very existence, and would be disastrous to the Church. An attenuated Gospel, and a medley of elastic and non-committal principles, accepted and adopted under the guise of broad-minded charity and toleration, would act as poison in our body, and would lead before long to the death and burial of the Evangelical Party. At all costs we must be deep. Our foundation is deep in the truth of God. No other will serve us. "Other foundation can no man lay than that is laid, which is Jesus Christ." Right down to the bed-rock must we ever go. We dare not build upon any other. If to be broad means to be shallow, it were better to be narrow than to be broad! If our outlook can only be widened at the expense of our convictions and our principles, then we had better limit our vision to the purview of our fathers.

This book, however, is written under the profound conviction that breadth can be gained without the slightest sacrifice of depth, and that they who deny it are unconsciously substituting customs for convictions, prejudices for principles, and shibboleths for spirituality.

We return to our question, and ask again—What is involved in the broader outlook of the Evangelical Party? The attempt will be made to answer that question in greater detail in the course of our inquiry.

But in brief, we reply to it here, that it involves a four-fold widening of outlook : (1) In regard to the Church of England ; (2) In regard to the Catholic Church of Christ ; (3) In regard to the Nation ; (4) In regard to the spirit of the Age.

In regard to the Church of England, it means a subordination of party aims to the welfare of the whole Church ; an ungrudging recognition of all that is good in the other parties, a determined attempt wherever possible to co-operate with men of other schools of thought, an effort to understand them, and to get them to understand us, the death of mere prejudice and mere partisanship, and the birth of a new sympathy and a new cohesion.

In regard to the Catholic Church of Christ, it means a frank recognition of the churchmanship of the Free Churches, and the gradual growth of a frank and brotherly recognition of their distinctive work and mission to the Anglo-Saxon world, and to the vast Mission Field itself. It means the deathblow to our ecclesiastical contempt of Nonconformity, the end of our patronizing attitude to our brothers in Christ, the assertion of the true as opposed to the false catholicity, and the unfolding of a distant vision, not, perhaps, ever of organic union, but of a vast federation of all orthodox and Catholic Christendom. Nonconformity will do her part, I doubt not, eventually even Roman, Greek and Eastern Christianity may fall into line, but it is the Anglican Church that must show the way, and it is the Evangelical Party in the Anglican Church that must inaugurate the movement.

In regard to the nation and empire, the broader outlook of the Evangelical Party will mean a frank appreciation of the fact that the Gospel makes a triple appeal to

the tripartite nature of man. Its appeal to man's spirit has been emphasized in the past. Please God, we shall add to that emphasis in the future. But the Gospel makes a concurrent appeal to the human mind and the human soul. We must fully recognize the force of its intellectual appeal, as well as the subtle potency of its æsthetic appeal. The Evangelicals must appeal to the mind of man, and to his æsthetic faculties as well as to his spirit. The salvation of Christ is meant for man's whole being—body, spirit, intellect and soul.¹ We must emphasize its appeal to each. We must be sensitive to perceive the varied elements in human nature, and quick to direct the attack of the Gospel to the salient points of man's many-sided personality. Every avenue of man's being must be opened to the entrance of the Gospel, in order that it may become the dominant factor in each.

In regard to the spirit of the age in which we live, we must fearlessly oppose all that is bad in it ; we must heartily encourage all that is good in it ; and we must adapt—not our convictions, or our principles—but our systems and our agencies to its changed and changing phases, with stability of faith and with tenacity of aim, but with elasticity of expression and mobility of method.

It is obvious that our task will be attended with difficulties and dangers not a few. It is always more dangerous to be broad than to be narrow. The broader our view of life's pathway, the harder it is to keep in the narrow way. It may, as I have ventured to assert, be quite unnecessary, but still it is quite possible to

¹ I can discover no word but "soul" to denote the seat of the artistic and æsthetic faculties and emotions. We are waiting for some one to coin the right word.

sacrifice depth to breadth. Some people are so broad that the features of their religious physiognomy are indistinguishable. Their distinctiveness, their individuality, their interesting idiosyncrasies have been swallowed up in a vague, uninteresting and unproductive breadth. In the collection which they have made of other people's ideas, they have lost any ideas that they have ever had of their own. They know many other people's opinions about matters great or small, but they do not confess to the possession of any of their own. Their characters are concealed behind a neutral colour wash, which makes their ideas inscrutable and their aims invisible. It is only too possible for breadth to obliterate all individuality, and neutralize all the real efficiency that springs from the source of a unique personality. It will be dangerous and difficult for us to become broader, unless we are becoming deeper all the while.

But the call of our century, of our country, and of our Church is urging and impelling us to breadth. We have our service to render alike to our age, our land, and our spiritual home. The century cries out for a vital Christianity. Who can present it better than we? Our country is being starved by the materialism of the day and is crying out for the food of a spiritual religion. Who can better give it them than we? "Give ye them to eat," says our Divine Master. How can we do other than obey?

Our Church is needing the enthusiasm, the idealism, the industry, the self-sacrifice of our party more than ever she has done. She is beset by dangers and by foes, and we must be in the forefront of her defence and in the vanguard of her advance. It is for us, and for our successors, true to our splendid past, to be also true to

the future lying before us, as "men that have understanding of the times to know what Israel ought to do." And if such a spirit can come upon our party, and, through our party, upon our beloved Church, till the need for the party has passed away, because the Anglican Church has itself become Evangelical, there may lie before it in the twentieth century a mission to perform comparable only to that which it performed in the eighteenth, comparable in value and importance, but it may be even greater in its extent and influence, for we believe that our Master is saying to us, as He said of old to Nathaniel, "Thou shalt see greater things than these."

CHAPTER IV

CLEARING AWAY THE RUBBISH

PARTIES, like houses, need spring cleaning. In process of time all sorts of worn-out, superfluous, antiquated and undesirable things accumulate within the party walls. An ecclesiastical rummage sale might be beneficial ; but it would have the grave disadvantage that it would simply lead to a redistribution of the rubbish in the same ecclesiastical circles. Outside those circles there would be no demand for our rummage. A better suggestion would be an ecclesiastical bonfire, to which all the members of all the parties in the Church could be courteously invited to bring their rummage. Rummage, we call it, tactfully and euphemistically, but rubbish it really is. What a blaze it would make ! Most of it is old and dry. It would make a brave bonfire.

But what is the rubbish that should be brought ? Ah—that's the rub ! There lies our difficulty, and therein arises the need for quiet thought, for patient study, and for honest, fearless examination.

There are many old things in our old house. Most of our best things are old. Some of them are old-fashioned. But some of the very best of them are the most old-fashioned. It would never do to destroy them. They are the most valuable things we possess.

But there are other old things in our old house which

may have been useful once, but now are worn out and useless. They only serve to accumulate the dust, and to provide hiding-places for greedy spiders and obnoxious beetles. They ought to go out, if our house is to be kept clean and sweet and attractive and inviting. And if any ecclesiastical house should be beautiful, ours should be. We think it is the best of houses, and some of us think it should look so.

But how are we to decide this difficult question? In our Evangelical house, part as it is of the great collegiate community of the grand old Anglican Church, when we come to clear it out for its new springtide of usefulness, what in it is our rubbish, and what is really valuable? What is essential, and what is non-essential? What is for the market, and what is for the scrap heap? What positions must we defend, and what positions are not worth defending?

So long as we keep to general principles there is no acute difficulty about our task. Most of us may admit in the abstract that spring cleaning is desirable, even for Churches. But if we try to come to details it is difficult to avoid treading on people's corns. Well, we have corns, too, and they are tender. No one wants to give pain, and we all detest the censorious critic. So we will go cautiously, yet, if need be, we will be ready to stand up and face the music.

We shall certainly agree with this, that the decision as to what is rubbish must be left to the owner of the house. It would be, to put it mildly, a somewhat tactless proceeding to enter your friend's house, tell him that he has a lot of rubbishy things all about on his walls and tables and mantelpieces, and advise him to remove them to an empty cupboard for dispatch to the next rummage sale. He might tell you brusquely

that he knew his own business best. Or he might politely and pleasantly agree, on condition that he should visit your house at the same time and on the same agreeable mission.

It is this that makes our task such a difficult one. Who is to pose as the critic of his brother's goods? We have no accredited and commissioned connoisseur of Evangelicalism, and none of us would submit to one. Home Rule is a strong point with Evangelicals. We do not want a censor.

So if, for example, one of us were to suggest that the question of the possession or retention of a cross above our Communion Tables, as compatible or incompatible with Evangelicalism, was a mere piece of ecclesiastical rubbish, that it matters nothing to our principles or our party whether we have one there or not, that it is entirely a matter of taste and choice on the part of our congregations, that it is essentially non-significant instead of significant—if this assertion were categorically made, the fat would be at once in the fire.

It would be a matter of no great difficulty to draw up a list of things which the writer considered were non-significant and not worth fighting about, most certainly not worth fighting about among ourselves. But then every parson would proceed for his own benefit, and presumably for the general good, to draw up his own list of things which he was quite sure were intrinsically significant of his Evangelicalism, and things which he was equally sure were non-significant. Another set of parsons would make three lists—significant things, non-significant things, and things which were neither intrinsically significant or non-significant, but by usage and custom had been associated with and connotive of Evangelicalism. A little set of clerical wags

might amuse themselves one Monday morning by making a list of things which were insignificant. And a fourth set of parsons, not a large one, we think, or at any rate, we hope, would say that none of his things were non-significant, that they were all significant, all valuable, all worth defending and fighting for, all worthy of preservation at all costs, whether the welfare of the whole Church would be served by their sacrifice or not, that he was not going to budge an inch, or sacrifice a single shibboleth, either for the good of his congregation or the good of his party or the good of the national Church of England to which he belongs. In short, this last friend of ours would say that there never was, nor ever had been, any rubbish in his house ; and to suggest that a spring cleaning might occasionally be beneficial, wholesome, salutary and hygienic was simply to insult him.

It is clear, therefore, since we have to take human nature as we find it, and bring the advantage of the experience that we gain from that little portion of undiluted human nature that lies enshrined within our own breasts, that the attempt of any of us to enter our brother's house on a tour of inspection, and indicate to him any articles which in our judgment were not worthy of preservation, and were therefore mere party rubbish, would be an egregious blunder, the commission of which the writer would fain avoid.

The examination must come from within. The owner of each little ecclesiastical house must, without any kind of interference, examine his own house, and decide for himself what are the things in it which are, and which are not, significant of his Evangelicalism. He must decide what are the things, old-fashioned, perhaps, but of such inestimable value that it would be

nothing short of sacrilege to sacrifice them. He must judge what are the things which are not worth preserving, what are the things which his Church and his party would be much better without, and what are the things, if any, the retention of which may be a positive hindrance and drag to the progress of his congregation, his party, and his mother Church.

Meanwhile, what is needed is quiet thought, study, and conference.

It would be helpful if our most esteemed, experienced and trusted leaders could meet for quiet, prayerful conference and discussion with some representative leaders of the younger section of the party. If much prayer were offered for Divine guidance, and if in the spirit of brotherly love, associated with a broad outlook over the future, and a recognition of the varied calls which the century, the country and the whole Church will make upon our party, such a conference could be held, and some tactful but definite statement could be circulated of its findings in relation to the future programme and policy of our party, no little good might be accomplished. We might then be able to agree as a party what to retain and what to reject, what to fight for and what to sacrifice. We should go forward with a new unity, a new courage, and a new vision, to take the place in our Church and nation which the greatness of our opportunity affords.

But while at this stage it may not be wise to deal with other than general principles, there are two things which we might all agree to recognize for the future as the rubbish which it is our duty to clear away. The first of these is—

The Spirit of Mere Partisanship.—This is the spirit which makes us think more of our party than of our

Mother Church, the spirit that makes us unwilling to sacrifice anything as a party, even if it would be for the good of the whole Church, the spirit that makes us so narrowly devoted to our own party, that we are unable to understand or judge fairly of others. It may be true enough that there are others besides Evangelicals who show this spirit. But that is their concern, not ours. We must set our own house in order. This spirit of partisanship, in so far as it exists in our house, is simply party rubbish. It must go.

The second is the *spirit of internal suspicion and disunion, the practice of mutual recrimination, and the occupation of heresy hunting*. This is the worst feature of the Evangelicals. It is our bugbear. It is the *bête noire* of the party. We have criticized each other censoriously, pharisaically, uncharitably. Criticism of this kind has bred suspicion, and suspicion has fostered disunion. The habit has been formed in our midst of mutual recrimination. We have wasted our strength, we have dissipated our energies, and we have incidentally delighted our opponents by internecine conflict. It has been a mad affair. It has nearly brought us to disruption and suicide. It has marred the work of many a good man ; and it has spoilt and narrowed the influence of many a good Church. It has been our greatest folly and our greatest crime. It is rubbish, only fit for the fire.

Mutual respect, brotherly love, genuine sympathy, hearty co-operation must take its place. These fruits of the Spirit must be cultivated in our midst. These are the things which must permeate and characterize the internal relations within our party, and at the same time broaden out and lay hold of our other brethren in the Church, and, further still, they must reach and

influence our brethren of every section in Christendom where the name of Christ is named as Lord, and where the determination is formed to depart from iniquity.

The work must begin within our own party. No longer must our brother of the Black Gown suspect our brother of the Surpliced Choir. No longer must our brother of the Surpliced Choir despise our brother of the Black Gown. "One is your Master even Christ, and all ye are brethren." There is plenty of room for diversity of opinion and practice within the house of the Evangelical Party. But there is no room in it for suspicion, for recrimination, for disunion, and for heresy hunting. These things are party rubbish. They must go.

Meanwhile, may the suggestion be ventured that we each go round our own houses, and prosecute our own inquiry and examination? In doing so we shall scarcely be able to avoid stirring some parochial and, possibly, some party dust. There will be some coughing and choking, and our neighbours in the Church who go in for spring cleaning more often than we do may smile at our exertions and at the catarrh they may produce. But it will do us a lot of good. A great clear up will make our houses much sweeter and brighter. Our neighbours will want to come and see them. Some of them will feel so much at home that they will be constrained to stay. The removal of the rubbish will give us a great deal more room for new visitors. Some of them thought that there was no room for them in our party before. They will find it a very much more spacious place than they had supposed. Some of them, finding plenty of room, will only be too glad to stay.

And there are some of us, too, who think that when the

rubbish goes away from the party house, there will be more room in it for the Master Himself. We think He will be more than ever at home when the house of His humble hosts has been cleared of its internal strife. And when, as in the days of old, it is "noised that He is in the house," it will come to pass that "many will be gathered together, insomuch that there will be no room to receive them, no, not so much as about the door ; and He will preach the word unto them."

CHAPTER V

THE FUTURE OF THE PARTY IN RELATION TO DOCTRINE

I. THEOLOGICAL

TO deal effectively with a subject like this would need a volume instead of a chapter. The theological realm of thought is a large one to enter ; and the doubt suggests itself whether a somewhat cursory and superficial survey, which is all that can be here attempted, will be of any real usefulness. It may seem presumptuous for a writer who makes no claim either to wide reading, or profound scholarship, to intrude upon a domain of thought that he can only hastily survey, but which appears to him to afford material for a detailed and scholarly investigation at the hands of a really competent and representative Evangelical.

Yet it would be absurd to proceed with the task which is being attempted while neglecting or ignoring its most crucial feature. The attitude of our party to future doctrinal developments is one of the utmost importance both to ourselves and to our Church. We cannot afford to ignore the things which are being seriously written, read and taught in this twentieth century. The policy of the ostrich will not serve us. Encouraged by the thought of our grand doctrinal heritage from the past, and with unshaken confidence

in the God of our Fathers, Who is our God to-day, we must advance with humble and reverent trust, believing that amidst all the perplexing currents and counter-currents of modern theories and modern doubts, He will guide His Church along a right way, and lead it to His city of habitation. This brief study is therefore attempted in the firm belief that in this domain of theological thought, quite as much as in other realms of activity, the Evangelical party has a mission to fulfil, though the writer is deeply conscious of his own inability adequately to define and outline it, still more to reveal and expound it.

It will be obvious to any thinking man, who has the slightest acquaintance with comparative religion, that in no Church, nor in any school of thought in any Church, is there to be found perfection of theological statement. No school has exhausted even that view of truth which it specially represents. No Church or school has a monopoly of truth. "Error may be detected in each, and hence, every theologian worthy of the name has to master the leading theories of each distinctive school of theology, and test for himself their correctness. He will probably find truth in some form in all, something he can learn from all, yet none that can be honestly accepted *in toto* as perfectly accurate, no theory incapable of improvement and so clearly stated as not to give ground for misunderstanding." ¹

A reflection of this kind is of value for inducing a proper feeling of modesty and charity in our attitude to those who differ from us in their view of truth, or some small portion of truth, and of appreciation of the fact that there are always other view-points of truth than those which we claim to occupy. We shall there-

¹ St. Clair Tisdall. *Churchman*, vol. xxvi., p. 544.

fore be prepared to expect to discover points of contact not a few with members of other schools of thought, even in relation to matters on which we are in undisguised controversy ; and also to perceive aspects of truth not a few, the elements of truth in which we do not deny, though the general standpoints of which we are quite unable to occupy. We shall sometimes find ourselves in agreement with the Broad Churchman as against the High Churchman ; still more often with the High Churchman as against the Broad Churchman.

There are many cross-currents in the tide of modern religious thought. There are many subsidiary divisions which cut across the old traditional barriers. In defence of the deity of Christ against the Unitarian, we shall find our Roman Catholic brother at our side. In defence of the spiritual as against the mechanical operation of the means of grace, we shall sometimes find that the Mystic, the Psychologist, the Liberal, the Quaker, are our bedfellows. We shall often get into unexpected company, and discover allies in quarters where we thought we had none but opponents. We shall realize that though our religious phraseology and terminology may differ, their underlying thought may often be similar, and sometimes even identical. We shall find that the old-fashioned Evangelical phrase, "experimental religion," has many and varied modern counterparts. We cling to some of our old phrases for old sake's sake. But we must not so limit our view of truth within the bounds of our particular phraseology, that we cannot see the same truth through the medium of the phraseology which some other brother of ours may prefer to adopt. "By trust in personal experience," says the Dean of St. Paul's,¹ "I mean the conviction

¹ *Churchman*, vol. xxvi., p. 97.

that what is variously called the God-consciousness, the inner light, the mystical sense, or (may we not say in one word) private *prayer*, is the foundation of religious faith. This is what the Evangelical means when he speaks of immediate access to God; this is what the Liberal means when he says that in the study of religious psychology we find the best apologetics for religious belief, and in religious experience its best proof."

We shall therefore avoid the mistake of imagining that we have opponents when we really have allies. The discovery of the kernel of truth will more concern us than the emphasizing of any special peculiarity about the particular husk in which we have enshrined it.

But now, to come to grips with our task. We are attacking, not men, but their theories and systems, and we are doing so in the spirit of willingness to recognize all that those theories may embody of truth, and yet of fearless opposition to all that appears to us erroneous and subversive of the truth. Further, we must distinguish carefully between facts and the varied theories and deductions which men may base upon these facts. We take our stand on a triple basis of authority—the record of the Inspired Scriptures, the voice of the Catholic Church in matters on which it has spoken with an undivided voice, and the use of the private judgment of our individual intellects, all three sources of authority dominated by the illuminating agency of the Holy Spirit of God, Who is present in His Church to-day, to guide her into all truth.¹

We are to deal sometimes with the avowed foes of Christianity, outside and in bitter conflict with all forms of organized Christianity, and often with the Christian religion itself. But more often it will be our

¹ See Lisle Carr. *Churchman*, vol. v., p. 679.

painful task to have to differ, and that profoundly and radically, with brothers of our own faith and Church, whose pathetic endeavours to reconcile their philosophy with their faith cannot but excite our genuine sympathy, but whose unbalanced theorizings and subversive deductions, hastily made from a partial and inadequate survey of their premises, we must, in the interests of our Church, and of the Catholic Faith itself, most strenuously oppose. We shall confine ourselves to Theology proper, and the impact made upon the doctrine of the Triune God by the onslaught of modern thought.

With the doctrine of the Trinity as such, there is no pressing need to deal. At the present moment there is no special attack upon a trinitarian conception of God as such. In quarters where a view wholly subversive of belief in a personal God at all, revealed by His Incarnate Son, and reproduced in the characters and lives of His servants by the eternal Holy Spirit is not entertained, there is no definite or formulated attack upon the doctrine of the Trinity. Things are moving rather the other way to-day. The doctrine of the Trinity is proving less than ever a stumbling-block to faith. The trend of scientific discovery, of philosophic thought, and of psychological deduction is rather in favour of, than in opposition to, a doctrine of a Trinity in Unity, and a Unity in Trinity. We therefore pass by the doctrine of the Holy Trinity as such, to the doctrine of the Father, the Son, and the Holy Spirit.

A. *The Doctrine of the Father.*

The doctrine of the Father has somewhat receded into the background of modern thought. It is the province and mission of the Evangelical Party to restore it to the prominence which the doctrine demands.

The application in various ways of the theory of evolution to different realms and departments of life, has tended to throw into the background, and in some quarters to entirely destroy, the belief in a Divine "Creator and Preserver of all mankind." It is now generally admitted that the law of evolution is active in all departments of the universe. The Evangelical Churchman has no quarrel with the law. He sees its working in nature. He none the less perceives its operation in the human race. Men and nations are evolving to-day, and have been evolving since the birth of humanity. In the realm of religious thought he observes the evolution of a progressive revelation. The frank acceptance of the operation of the law of evolution lessens the force of, even if it does not entirely remove, all the most serious moral difficulties of the Old Testament. He applies the law ungrudgingly to the exegesis of the Holy Scriptures. He has, I repeat, no quarrel with evolution *per se*. But he is firmly opposed to that theory of evolution which accepts it as a substitute for Creation, and which makes a law—which is after all only a manner of Divine working—usurp the functions and prerogatives of the Almighty Creator to Whose conception and initiation that law itself alone is due.

Behind and above and beyond all visible manifestations of the working of the law of evolution, there must be ever clearly kept in sight the invisible conceiving Mind, the eternal initiating Will of the Almighty Father, Whom Christians hail as the Creator, Whose providential administration they recognize as that of the Preserver, Who through the operation of His own laws, both natural and spiritual, is working out in the universe the good pleasure of His will, and Who is, through

the exercise of those very laws, preparing and developing the world, and indeed the universe, for the final glorious and complete consummation and fruition of His purposes. It is our mission to exalt the personality and the benevolent activity of the Creator, Whose Eternal Son has taught us to address as "Our Father."

To such an extent, however, has the personification and deification of the law of evolution been carried in the present day, that there is a tendency to produce a substitute for any separate conception of the Deity. We are being told to-day (and if the Catholic Church does not bestir itself to refute the teaching by a re-affirmation and a re-application of her creeds, the mass of mankind will be believing to-morrow) that the Deity itself is evolving! We read of God as being "in the making." We read of the "deification of Demos." And in the pages of a highly intellectual review (which intelligent working men are reading in the Free Libraries, and whose views, when congenial to their aims and ambitions, they are reproducing in their own circles) we read such a statement as the following:—"Life is movement, God is in the making, man as the self-conscious part of nature has to help in the progress, and in the end will recognize God as Himself."¹

If Christendom becomes permeated with teaching of this type, the effect upon heathendom will be appalling. One hesitates to pose as the gloomy prophet, and to paint lurid and pessimistic pictures of what the future may hold in store. But it seems that unless the Catholic Church settles her internal differences, and transforms herself into a strong, homogeneous and vigorous fighting force in the world, the hideous spectacle

¹ Professor Overstreet. *Hibbert Journal*, April, 1913.

may be presented, in the course of a generation or two, of the greater portion of the human race sunk in a debasing and degrading atheism, because conscious of no Deity outside democracy, and no God other than man.

Alongside of the application of the evolutionary theory to the nature of the Deity Himself, which in its extreme form is leading to an immoral and atheistic type of pantheism, another current of thought from another quarter is setting in the same direction, and apparently leading towards the same destination. A philosophical, or more strictly speaking, a metaphysical doctrine of God is arising, as—a “Mind which includes all other minds.” The motive power behind the former conception seems to be the ambitious self-assertiveness of Democracy; that behind the latter, the desire to produce an eclectic and yet a Christian philosophy of Deity. Behind the former there is little if any concern for the survival of any specifically Christian elements. Behind the latter is a sincere and somewhat pathetic desire to retain a Christian Theism, though based upon a philosophy which appears to be destructive of the Christian faith itself. And both tendencies of thought, in so far as they belittle or reject the historic facts of the Christian revelation, are bound to lead in much the same direction. Unitarianism, Deism, even Agnosticism, are but half-way houses. The further you depart from historic Christianity, the nearer you approach towards a vague and misty Pantheism—and a Pantheism which, being more of a philosophy than a religion, is but little removed from a blank Atheism.

Yet we need not take too despairing a view of the future. Atheism has never yet ruled the world. In only one land has it ever been experimented with as a

national substitute for a religion, and the experiment proved a failure. There is good reason to think that when the utterly unsatisfying and unproductive nature of these substitutes for a religion based upon revelation are perceived, the instinctive and intuitional longing of the human heart and mind for some definite object of worship will reassert itself, and a reaction will set in in favour of a Theism based upon revelation, rather than upon speculative philosophy. Then will come the great opportunity for Evangelical Christianity.

Meanwhile, how is the Evangelical Churchman to meet the philosophy of the day, and to fulfil his Mission by restoring to its rightful place the doctrine of the Father ?

First, let me submit that he is to counter this vague philosophical Pantheism by a clear, strong and tender preaching of the Fatherhood of God. It has been said that we as a party have lost "the simplicity, the tenderness, and the austerity of the older Evangelicals." The conjunction of these three words is noticeable. The criticism is in large measure true. Here is the path on which we might with advantage return. Has our preaching of the doctrine of the Father been as prominent, as definite, as strong and as tender as that of our ancestors ? Have we set forth as we should have done the love of the Father as the great originating cause of human salvation ? Have we honoured Him in our preaching as the great Initiator of the whole wide scheme of redemption ? Have we forgotten to assert that it was because "God so loved—that He gave ?" If so, here is the note in our preaching which must sound forth from our pulpits as it did in the early days of the eighteenth century.

In the second place, I suggest that we emphasize Christ's own emphasis on the initiative and continued activity of the Father. We have but to study the fourth Gospel to see how strong and clear and persistent that was. Says the Rev. A. H. Birks in his *Lectures on the Atonement*, "Any view of the Atonement in which the work of Jesus Christ is so unduly isolated as to subordinate to it the work of God the Father, and God the Holy Ghost, is sure to bring us to some chaos of confusion ; for only from the unity within the God-head can the unifying work of man's redemption obtain its sanction and its origin." It will be our wisest course to give that place in our teaching to the work of the Father that our Lord Himself did in His own teaching.

I would say, in the third place, that we should endeavour to counter the philosophy of the day by the intellectual presentation of the doctrine of an immanent God, Who is also transcendent and self-revealing. There are elements of truth even in Pantheism. It must be our aim to show that the presentation of the immanence of God at the expense of His transcendence, or the transcendence of God at the expense of His immanence, is a one-sided presentation of the Christian revelation. And further, there must be throughout a due emphasis on the fact of revelation. The inadequacy of natural religion must be exposed. Finally, it must be demonstrated that philosophy can never take the place of religion ; that men can neither love nor worship a God Whom they cannot know ; that neither philosophical speculations, nor the theorizings of natural religion can be a substitute for revelation, or for the presentation of a personal, and therefore a lovable and adorable God.

In the last place, I venture to suggest that Christmas should be definitely recognized as the Festival of the Father. The Catholic Church lacks a specific Festival of the Father. It needs such a festival. In the Sundays after Christmas, and throughout the Epiphany season, the truth of the Incarnation can be developed and expounded. But while the fact of the nativity, with all its tender beauty, must naturally be prominent at the Christmas season, it would, I think, be well for us to lay a special stress, and give a rightful prominence to the old Evangelical doctrine of the Father, in all the glory of His self-sacrificing love, as we render our thanks unto God for His unspeakable Gift.

CHAPTER VI

THE FUTURE OF THE PARTY IN RELATION TO DOCTRINE

I. THEOLOGICAL

B. *The Doctrine of the Son*

IN contrast to the relegation into the background of the doctrine of the Father, the doctrine of the Son is in the forefront of modern thought. It is mainly around the nature of the personality of Christ that the battle now rages. Let us confess at the outset to a sense of deep thankfulness that "whether in presence or in truth, Christ is proclaimed." Those who are competent to pronounce an opinion tell us that ¹ "the preaching of Christ as the Saviour of sinners," which used to be "almost exclusively Evangelical teaching," and which "High Churchmen certainly did not as a body do," has now "permeated the Church." This fact we have already alluded to, and it must be kept duly in mind when we look at the darker features of the picture. A theory of the Atonement may be preached to-day which we do not think the true or Scriptural one. A presentation may be made of the personality of Christ, which we do not think the most true to the facts of revelation. But still, it is a cause for thankfulness that the personality of Christ has become prominent in modern preaching,

¹ Eugene Stock. *Churchman*, vol. xxvii., p. 146.

and that His death is being interpreted as an Atonement for human sin. Once more we must carefully distinguish between the facts and the theories to which they give rise, and by which they are explained. But it is impossible for us Evangelicals to do other than look seriously and anxiously upon some modern teachings as to the Second Person of the Eternal Trinity. They seem to us subversive of the validity and efficacy of His mediatorial work, if not of His very Deity. They seem to take one a long way on the road towards Unitarianism.

It will be best at once to give some specimens of the views alluded to, and it will be convenient to arrange them under four headings :—

1. The historicity of the facts of our Lord's life as narrated in the Gospels. 2. The Messiahship of Christ, and His eschatological teaching. 3. The doctrine of the Atonement. 4. The Deity of Christ.

In regard to 1, such statements as the following are being made :—"The illogical compromises of the Victorian Age are no longer possible."¹ "The mystical and theological interest of Christ swallows up its biographical."

"The fourth Gospel is primarily to be regarded not so much as an historical authority, as an inspired meditation on the life of Christ."

"With a little ingenuity it would not be difficult to imagine more than one set of circumstances which might account on purely natural grounds for the tomb being empty." For example, it is explained by "telepathy or some other psychological channel"; and the appearances to the disciples were only "visions."

¹ See review of *Foundations*, in the *Hibbert Journal*, vol. ii. pp. 668-686, by Dr. Hastings Rashdall.

In other words : (a) The doctrinal beliefs of the Victorian Age were illogical. (b) The biographical interest of Christ is a secondary matter. Whether He actually lived and acted as He is represented to have done is not a matter of primary importance. (c) The historicity of the narrative of Christ in the Fourth Gospel is again not of supreme importance. (d) His resurrection is no more necessarily miraculous than His birth.

In regard to 2, various phases are presented of the theory of Interimsethik. "The Apocalyptic elements in Christ's teaching neither have had, nor are destined to have, any literal fulfilment." "Our Lord deliberately rejected the political conception of Messiahship and accepted the apocalyptic conception. He came to think that the kingdom was to be established by His death, and went up to Jerusalem facing the probability of death, but without any attempt to *force the hand* of the Heavenly Father." Christ's apocalyptic teaching "was the husk, in which a conception of eternal truth and value was embodied." "There was an element of delusion in the Messianic and eschatological ideas of Jesus as understood by Himself." "The Divine Sonship was justified and explained mainly by the moral and spiritual influence of Christ, rather than by His own claims to Messiahship, or by any super-normal accompaniments of His earthly career."

3. As specimens of modern ideas on the Atonement, the following may be quoted :—"The death of Christ was not a substitutionary death, except in the sense in which other men have won benefits for mankind by self-sacrifice." I presume the Antarctic explorers might afford an illustration.

The Atonement may be "explained on philosophical grounds as (a) An act of vicarious penitence," or (b) included in the theory of the "solidarity of the human race, which is such that in Christ's sufferings the whole human race has really suffered too." "The spectacle of Jesus bearing the sins of His persecutors, and by so bearing them initiating their overthrow, is the guarantee that God is bearing the sin of the world, that sin exists only to be caught up and transmuted in the love of God; and that such a heart-subduing, world-conquering sacrifice is an eternal movement in the Divine life, an essential part of the activity whereby God is God."

4. One illustration will suffice of what is well called the "new scholasticism." "We can only regard Christ as Divine and supreme over the world, if we regard Him as somehow including in His personality all mankind."

Now let us take up briefly these points in order. (1) With regard to the "illogical compromises of the Victorian Age," we reply that it is far more illogical to trust implicitly and worship adoringly a Christ, the historicity of Whose recorded appearance and reappearance, and of Whose actions and words is so open to doubt. This new teaching seems to us much less logical than the old.

"The subordination of the biographical interest in Christ to the mystical and theological," strikes one, again, as fundamentally illogical. If the biography of Christ is open to serious question, if He was not in fact that which He professed to be, or that which His biographers have told us that He professed to be, surely the mystical interest in Christ is considerably lessened, and the theological interest in Christ is destroyed. So, far from the mystical and theological interest of Christ being superior to, they are entirely dependent upon, the

biographical. A semi-divine Jesus is not of commanding interest.

"The fourth Gospel is rather an inspired meditation on the life of Christ than an historical authority." If so it must be left for each individual scholar, according to his personal predilections, and his greater or less temperamental affinity with the latest German hypothesis, to decide what elements in the Fourth Gospel he is prepared at the moment to admit to be historical, and what merely traditional, if not actually fictitious. And even our view of the book as an "inspired meditation" is disturbed by the uncertainty as to the nature or degree of inspiration which any particular scholar (for the scholars are never agreed) is prepared at any particular moment (for the same scholar is not always in the same mood) to concede.

"With a little ingenuity" the Resurrection may be explained "on purely natural grounds." Just so. We never doubt for a moment the ingenuity of these critics, but we should scarcely have thought that ingenuity was the quality which the exposition of the Resurrection of Christ demanded. There are plenty of people, not specially scholarly, who have quite sufficient ingenuity to invent, if they so desire, all sorts of ingenious theories to account for or dispose of any Scriptural fact or doctrine which is not in harmony with the favourite hypothesis of the moment. We could gladly dispense with some of this superfluous ingenuity, if a little more reverence were substituted in its place.

We turn to the statements under heading No. 2. "There has been no literal fulfilment of our Lord's apocalyptic teaching, neither is there ever to be such." Our Oxford scholar is quite sure about it. He is sure

that there has been no literal fulfilment, and he is quite sure that there will never be one. We had always thought before that the greater the scholar, the more modest and cautious his predictions about the future. When modesty is so conspicuously deficient, we may be pardoned for doubting the reliability of the scholarship. Ex cathedra statements of this kind do not carry conviction. We cannot accept his *ipse dixit*.

The expression in the next sentence, that our Lord made no attempt to "force the hand" of the Heavenly Father, strikes us as a piece of quite gratuitous profanity. Alike in language, in sentiment, and in fact it is so diametrically at variance with the whole nature of the relationship between the Eternal Son and the Eternal Father, that we marvel how any one with any pretence either to reverence or to scholarship could even have thought, much less have written and printed, such a statement.

Where are we to draw the line between what was only "husk" and what was kernel in our Lord's apocalyptic teaching?

There was "an element of delusion" in the Messianic and eschatological "ideas" of Jesus. So apparently our Lord was deluded Himself, and the Catholic Church has been deluded ever since? We prefer to think that there is "an element of delusion" in the ideas of some of our good friends.

"The super-normal accompaniments of Christ's earthly career" are, of course, the great stumbling-blocks. The Virgin Birth, the Resurrection, and everything else which cannot be accounted for on normal lines must be eliminated. We should like to inquire how much is going to be left us after the process of elimination is complete? We should also like

to ask what these scholars mean when they say, "So likewise the Son is Almighty"?

Coming to the doctrine of the Atonement, we are familiar enough with the efforts to explain it in a sense entirely opposite to that which St. Paul, St. Peter and St. John assigned to it. Before the New Testament teaching is so scornfully ignored, why are we not frankly told that the scholars have discovered that it is erroneous? St. Paul, St. Peter and St. John could be disposed of in one sentence, and then we should all know that we had started with a clean slate. If Christ's death has done no more for mankind than the deaths of thousands of worthy men have effected, each of whom has "won benefits for mankind by self-sacrifice," then why such emphasis upon it in the Gospels, the Acts, and the Epistles? Why should we continue to observe Good Friday? Where is the "logic" of the position?

How can there be "vicarious penitence"? Vicarious penalty is easily understood. There are many illustrations of it in the world to-day. But how can one man repent for another man's sins? Such a theory is destructive of the whole idea of penitence, and as such is immoral.

Again, "the solidarity of the human race is such that in Christ's sufferings the whole human race has really suffered." If so, how are Christ's sufferings unique, how are they efficacious, and why should not other people's sufferings avail in a similar way? If the answer is given that the efficacy of Christ's sufferings were due to the fact of His Deity, then we reply, What kind of a Deity is this which denies to His crowning and culminating work any superiority over that which countless other men who make no claim to

Deity have effected? What kind of Deity is this which, according to the statement under heading No. 4, is strictly limited to the inclusion of all mankind in His personality? Are we expected to treat seriously this new metaphysical scholasticism? Or is all this teaching merely ingenious philosophic speculation?

In any case this teaching must be met and countered, and that not by mere denunciation, but by devout scholarship.

What school of thought within the Church of England is better calculated to produce representatives of an unprejudiced yet sober scholarship than the Evangelical? If in this respect the Evangelical party has a mission to perform in the twentieth century, it will only be the counterpart of its mission in the eighteenth. It was in large measure as a reaction against the Latitudinarian teaching which had infected and paralysed the Church during the latter half of the seventeenth century, that the Evangelical revival began early in the eighteenth. It owed its success as much to its return to Reformation doctrine, as it did to the moral earnestness and devotion by which it was promoted. There is no reason why it should not perform a similar service to the Church and nation in the twentieth century.

It may do so in the first place by associating with the more moderate and sober High Churchmen in defence of the Creeds, and particularly of the Athanasian Creed. Church Congress platforms and sessions of Convocation have already demonstrated the fact that there are matters of vital doctrinal import in which Evangelicals can combine with High Churchmen, to their great mutual advantage, against the destructive tendencies of the Broad Church School. We must

stand shoulder to shoulder with them in our defence and preservation of the great Catholic heritage which is ours in the creeds of our Church. We shall find that even with those from whom on several important points we profoundly differ, the things on which we agree are greater and more numerous than those about which we disagree. Our Church is calling us to take united action in the defence of her very fundamentals. Where her very foundations are being attacked, with the avowed object of substituting new "foundations," it is time for us unitedly to assert that we will submit to no tampering with the basis of our structure, that our foundation is laid once and for all, that "other foundation can no man lay than that is laid, which is Jesus Christ."

In the next place, we must demonstrate the fact that Christianity rests upon an historic basis, and is inexplicable upon any other. In every doctrinal controversy and suggested re-statement or development, we are always ultimately driven back to facts. The doctrines of our religion rest upon facts, not the facts upon the doctrines. Every theory and hypothesis must be shown to be based upon the facts of revelation, if the Catholic Church is to accept it. The Liberal Churchmen are telling us,—we have it so from the Dean of St. Paul's himself, that we "are wrong in insisting that these two dogmas" (the Virgin Birth and the orthodox doctrine of the Resurrection) "are phenomena just like other phenomena."¹ This is the crux of the whole controversy. However much we may respect and appreciate Dr. Inge in other connections, he is mistaken if he thinks (as it would appear from the article referred to that he does think) that he will receive the support

¹ *Churchman*, vol. xxvi., p. 95.

of the Evangelical Party in assisting him to jettison two essential dogmas of the Catholic faith. The words which follow this statement of his are significant : " That is the open sore, the unsolved, and as yet insoluble problem which at present reduces Liberal Christianity to a perplexed and troubled silence. I have no answer to give." We Evangelicals sympathize with the position in which many of our brother Churchmen find themselves in their endeavour to reconcile their religion with their philosophy. While we are obliged to strenuously attack their positions, we would think of them with nothing but charity and sympathy. But we respectfully yet quite firmly reply to the Dean's pathetic avowal of perplexity, that we *have* an answer to give. We accept unreservedly the creeds of our ancient and historic Church. We accept *ex animo* the facts of the Christian revelation as set forth in the New Testament. We are conscious of no earthquake which is shaking and undermining the foundations of our faith. We are quite willing to learn, and we trust we are learning. We are quite willing here and there to modify and adjust some of our views, and theories, and opinions. But we are quite unwilling to pull down our building in order to test the solidity of our foundations. The building is too ancient, too venerable, too stable, and too useful for treatment such as that. It has resisted unshaken the brunt of too many storms and floods to make us nervous about its stability. It is upon the rock of Christ's essential and eternal Deity that He has built His Church, " and the gates of hell shall not prevail against it."

But, as has just been said, provided our foundations are undisturbed, we Evangelicals are willing to receive all the truth that any one may have to contribute towards

the illumination and exposition of the Christian faith. We are quite prepared to admit that there were stages in the growth of our Lord's realization of all that was implied in His Messiahship. Believing Him, as we do, to be "very man" as well as "very God," it could not have been otherwise. To take but one illustration, we are quite ready to admit that "Our Lord's Baptism marked the point in His career when there first awoke in Him the complete consciousness of His Divine Sonship and all the tremendous consequences which this unique relationship to God and man involved. From boyhood He grew in knowledge of things human and divine, and one of the things in knowledge of which He grew was the awful mystery of His own Divine-Human Personality. He must, of course, have been always conscious, after attaining the use of reason, of the difference between Himself and other men, of the unique character of His communion with God, and of the greatness of the mission which lay before Him, but He need not have known all. It is possible that full self-knowledge might have hindered rather than helped Him during the thirty years of obscurity that preceded His public ministry. But however that may be, before the ministry began, the veil that concealed the mystery of His nature was drawn aside by an inward revelation, and soon the outward testimony of miracles confirmed what the inward voice had declared."¹

In like manner it is easy for us to perceive definite stages in our Lord's eschatological teaching, stages which were partly the result of His own ever-developing perception of the scope and issue of His redemptive mission, partly affected, conditioned and retarded by the slow development of the spiritual perceptions of His disciples.

¹ *One Volume Bible Commentary*, pp. 631-2.

In regard to the Doctrine of the Atonement, so long as the doctrine itself is held inviolable, we are ready to concede considerable difference of opinion as to the theory of the doctrine. Undoubtedly the reaction against "these travesties of Christ's redeeming work, which practically do away with God's essential Unity, and make not one God but two Gods—a wrathful Father and a pleading Son,"¹ have had something to do with driving scholars to the opposite extreme of a practical denial of the Atonement, or at any rate a denial of our Lord's sacrifice of Himself as the sinner's Substitute. There are elements of truth not to be ignored in several distinctive presentations of the doctrine. The doctrine is a greater one than any one mind or school of thought can comprise. But while ready to learn from the results of various types of devout scholarship, we are far more anxious to follow as closely as we may to the teaching of St. Paul, St. Peter and St. John, than to form novel and original theories, however "ingenious" they may be.

In short, mere cleverness does not appeal to us. We are tired of deductions, however scholarly they may be, which their authors draw from premises which they cannot but themselves regard as dubious and variable. We have a needy world to minister to, and its needs will not be met by hypotheses or theories, however plausible and subtle, but by the breaking to it of the Bread of Life. "Give ye them to eat," says our Master to His Church to-day. It shall be our main concern, as it was that of our fathers, to address all our energies to the better fulfilment of the task entrusted to us by our Divine Lord.

¹ Birks, *Lectures on the Atonement*, p. 14.

CHAPTER VII

THE FUTURE OF THE PARTY IN RELATION TO DOCTRINE

I. THEOLOGICAL

C. *The Doctrine of the Holy Spirit*

IT is something to be profoundly thankful for that there is in these days a doctrine of the Holy Spirit. Time was when this doctrine was dormant, if not practically dead, and the work of the Holy Spirit was deemed to be neither a matter of theological interest nor a subject of cogent practical importance in the life of the Church. It cannot be pretended that, even to-day, the subject of the personality and activity of the Eternal Spirit is a matter of such compelling interest, either theologically or practically, as the greatness of the theme demands ; but it is a cheering sign that men are beginning to think and speak and write to-day about God the Holy Ghost.

Speaking generally, there has been in the last fifty years a great revival of appreciation in the Church of the realized presence and activity of the Holy Spirit ; and a strong and growing desire for greater manifestations of His presence and power in the corporate life of the Church, as well as in the individual lives of its members. It has been due in the main to teaching of a definitely Evangelical type, both within and without

the Church of England, that this revived interest in the subject of the Holy Spirit has been exhibited. It is the doctrine of the Holy Ghost which is embodied in the watchword of the Evangelical Party—spiritual men and spiritual methods for spiritual work. For whatever degree to which our party has contributed to the emphasis of this doctrine in our Church and country, we give our humble thanks to God. But there is a very great deal yet remaining to be done towards the assertion and the practical exemplification of this doctrine in the Catholic Church to-day. The Evangelical party has still a very definite mission to perform in this direction. To take but one example—there is the whole perplexing question as to how to subordinate all methods of money-raising for Church purposes to the control of the Holy Spirit. There is no need to take up space in enumerating all the fantastic, extravagant and utterly worldly methods by which money is frequently raised for the purposes of the Church. Holy things are thus being brought into contempt. There is reason to think that this is slowly being realized. In the London daily paper which lies before the writer, a vicar is quoted as saying at a Ruri-Decanal Conference, “Modern thought will, I believe, increasingly condemn the raising of money for sacred purposes by amusements, eking out a curate fund by dances, and restoring a fabric by feverish raffling of saffron-coloured cushions and sucking pigs.”¹ It is for us to take the lead in showing a more excellent way. It is our duty and privilege to endeavour to show how almsgiving may be made, what it was in both Old Testament and New Testament days—a “means of grace,” and to endeavour to secure that all money raised for religious purposes be

¹ *Standard*, April 25, 1913.

raised by methods which shall be honouring to the Holy Spirit.

But here again, in regard to the doctrine of the Holy Ghost, there are tendencies of modern thought which must be carefully watched and compared with the teaching of the New Testament. It is no easy matter to sift the true from the false. Elements of truth seem strangely interwoven with elements of error. The writer would only enter upon the task in humble dependence upon the guidance of Him to Whose office and work he thus briefly alludes.

There is, in the first place, a tendency of modern thought which implies only a thinly-veiled Pantheism. To this allusion has already been made in Chapter V. According to this view, God is regarded exclusively in the light of an all-pervading Spirit. The Personality, as the Catholic Church presents it, is gone. The Creating Father has disappeared, for creation is denied. The Redeeming Son has disappeared, for redemption is unnecessary and uncalled-for. All that the exigencies of the twentieth century seem to demand is a conception of a benevolent, immanent, all-pervading Spirit. To this view of the Holy Spirit, all that need be said is that it is wholly alien to the Christian revelation. True, as they say, "the Kingdom of the Spirit is at hand," but it is also true that neither the Kingdom of the Son or of the Father has passed.

We turn to more Christian views of the doctrine of the Holy Spirit. A vague philosophy of the Holy Spirit which seems to negative the doctrine of His Personality is found in such words as these: "Mr. Spencer finds in the spiritual communion between God and human souls, as made possible by the Christ-life, by the life of Divine suffering in and with humanity, the

typical experience which shaped the Christian doctrine of the Holy Spirit.”¹ Here, as we shall have to notice later, the shaping of the Christian doctrine of the Holy Spirit is attributed, not to revelation and inspiration, but to experience. Would it not be more in harmony with Scripture to say that it was the gift of the Holy Spirit, in accordance with the promise of Christ, that made possible the spiritual communion between God and human souls, to which the experience of Christian people in all ages bears witness?

But there is another view of the doctrine of the Holy Spirit which needs very careful scrutiny in order that that which is of value in it may be separated from that which is (in the opinion of the writer) untrue to Scripture. Such a view appears to have three dangerous tendencies: (1) In its apparent subordination of the teaching of Christ to the teaching of the Holy Spirit in and through the Church as His mouthpiece. (2) Its consequent exaltation of the teaching and authority of the Church over that of Christ, the Head of the Church. (3) An undue and unbalanced dependence upon “experience,” and the results of experience, in preference to the facts and doctrines of revelation.

We will give three or four quotations. “By the Resurrection and the coming of the Spirit alone the disciples were finally convinced that Jesus was the Christ.” “The development of Christological ideas in the New Testament,” due to the fact that “thoughts and beliefs sprang out of their experience.” The appearance of our Lord to St. Paul on the road to Damascus, “explicable only on psychological lines” as a “product of auto-suggestion, induced by the inner conflict of Saul’s spirit.” “Can we really say that we

¹ *Hibbert Journal*, vol. ii., p. 686.

know historically that Jesus ever prescribed the perpetual celebration of the Eucharist, to say nothing of any particular effects to it ? ” “ The special value of the Sacraments depending simply upon experience, and the traditions of the Church.”

Now here are undoubted elements of truth. The Resurrection of Christ and the coming of the Holy Spirit undoubtedly did much to deepen the belief of the disciples in the Deity of Christ. The development of Christological ideas in the New Testament is undoubted. But it is important to remember that our Lord Himself predicted it, and ascribed it not only positively to the illumination which the possession of the Holy Spirit would ensure, but also negatively to their present lack of spirituality, which placed a bar on their comprehension. “ I have yet many things to say unto you, but ye cannot bear them now. Howbeit, when He the Spirit of truth is come, He will guide you into all truth : for He shall not speak of Himself ; but whatsoever He shall hear, that shall He speak. He shall glorify Me, for He shall receive of Mine, and shall show it unto you. All things that the Father hath are Mine ; therefore said I that He shall take of Mine, and shall show it unto you.”

To say that “ their thoughts and beliefs sprang out of their experience,” may mean this, or it may mean something very different.

It is possible that there may have been a considerable amount of inner conflict in Saul's spirit as he drew near to Damascus, though we have no evidence that there was. In fact, the evidence points rather the other way ; for he is described as “ breathing out threatenings and slaughter against the disciples of the Lord,” which suggests conflict of a different kind to that

which we understand by "inner conflict." In the endeavour to dispose of any sort of miraculous appearance of the Deity, we are invited to believe that the "inner conflict of Saul's spirit induced the vision." The Bible narratives, however, seem rather to suggest that the appearance of Christ produced the inner conflict. As Dr. Hastings Rashdall well says : " If experience is due to psychological laws, while they *may* be vehicles of a real Divine revelation, they need not be so. We cannot trust to subjective emotional experiences as necessarily revelations of absolute objective truth, nor can we refuse to recognize that the experiences themselves may have been in part due to pre-existing intellectual beliefs."

As to whether Jesus ever prescribed the perpetual celebration of the Eucharist, the Catholic Church has always depended upon the saying of our Lord, " This do in remembrance of Me." The value of the sacraments to us depends not simply on the experience and tradition of the Church, but on their institution by Christ Himself.

Now it is not difficult to see that this presentation of the doctrine of the Spirit may lead in the three directions which have been suggested. The subordination of the teaching of Christ to that of the Holy Spirit through the early leaders of the Church, is subversive of our Lord's own teaching, " He shall glorify Me." A view of this kind can easily be made use of to justify the exaltation of the tradition of the Church (as presumably guided by the Holy Spirit) over the command or example of Christ. To take as an illustration a particular point of controversy—if the tradition of the Church, primitive, mediaeval, or comparatively modern is presumed to be the mind of the Holy Ghost, then,

as in the case of Evening and Fasting Communion, the example of Christ when He instituted the Sacrament in the evening, and immediately after a meal, may be set at naught in favour of a later tradition of the Church, which is arrogantly asserted to embody the direct and authoritative direction of the Holy Spirit. It is possible for others besides the Pharisees "to make the word of God of none effect by their tradition." In the same way the uncertain and unstable guide of "experience" may be substituted for the teaching of the facts and doctrines of the Holy Scriptures, under the specious plea that "experience" is the work of God the Holy Ghost.

Now there are lines of thought that we can present to counteract the tendencies which have been alluded to. We must insist upon the fact—to use an expression of the Bishop of Durham's—that there is no "separable gospel of the Spirit." The doctrine of the Spirit must always be considered in relation to the doctrine of the Son. The Holy Spirit's mission is to reveal, to exalt, and to glorify the Son, that in so doing the Son may glorify the Father. A clear view of the unity of the blessed Trinity will help us to modify any one-sided view of the function of each of the three ineffable Divine Persons.

While, as has been remarked, there is an undoubted development of Christological thought, due to the fulfilment of Christ's promise that the Holy Spirit should reveal things which the disciples were not at that time able to "bear," there is an equally remarkable unity and harmony between the recorded words of Christ Himself and their development in the canonical epistles. There is nothing whatever in the shape of an abrupt transition from a teaching by the Son to a

teaching by the Spirit. Again, it must be clearly remembered that the usage of the Catholic Church has limited the use of the term inspiration, with its implied authority, to the writings contained in the canon of Holy Scripture. It has done so wisely, for if any men were guided and controlled in their presentation of Divine truth, these apostolic writers were so guided. Therefore, any teaching based on the specious plea that the Holy Spirit, speaking through the mouth of the leaders of the Catholic Church, has made further revelations of the Divine Will which supersede the manifestations of that Will as contained in Holy Scripture, cannot be tolerated by us. Distinctive doctrinal statements, including those rites and ceremonies which are illustrative of those doctrines, while they may (as in the case, for example, of the Athanasian Creed) be more precisely elaborated and formulated, must be capable of demonstration in a perfectly straightforward manner as deducible and provable from Holy Scripture. We are bound to oppose anything which tends to override and supersede, even if it does not practically abrogate, the teaching of the inspired Scriptures. The voice of the Church can only be accepted as the voice of the Holy Spirit when its teaching squares with the Word of God, which the Holy Spirit has inspired.

But, turning with relief from the controversial side of the doctrine of the Holy Spirit, let us ask how we Evangelicals can emphasize to the best advantage the great doctrine itself, with which as a party we are so specially identified? The best preventative against error always consists in the positive assertion of the truth. It is a task wholly congenial to us to assert the truth of the doctrine of the Holy Ghost. We must stand in the future more than ever for that fundamental

truth. Spirituality is the antithesis, as it is also the antidote, of materialism. Spirituality is the safeguard against sacerdotalism on the one hand and an exaggerated individualism on the other. Spirituality is the fount of unity, of charity, and of brotherly love. The doctrine of the Holy Spirit must be prominent in the whole atmosphere of the Evangelical Church. How may we assure that it be so?

One important way has been already suggested, in the determination, even at the cost of popularity, even at the risk of protracted trial and opposition, to make spiritual principles dominant in all matters connected with the raising of money for religious purposes.

Further, there should be, whether by sermons, addresses or lessons in Church, Parish Hall, or Sunday School, a sustained emphasis upon the functions and operations of God the Holy Ghost. For example, in connection with the programme of the Church's year, it may be remembered with advantage (as was set forth in the first Prayer Book of Edward VI and might well be restored) that the Sundays after Trinity are really Sundays after Whitsunday, and in their collects, epistles and gospels present valuable opportunities for detailed illustration and application of the doctrine which Whitsunday commemorates.

In the third place, every effort should be made to foster united intercession, whether by Prayer Meetings or Intercession Services, for the actual guidance, and for the effectual working of the Holy Spirit in all the agencies and organizations of Church life. This will be found the best means of furthering the first suggestion. In some parishes the Prayer Meeting (in which both liturgical and *ex tempore* prayer may well be blended) will be found the most natural and suitable

expression of the desire for the executive leadership of the Holy Spirit. In others, Services of Intercession, either parochial, or at stated periods in union with one or two neighbouring parishes where clergy are entirely in sympathy with the object of the service, may be held with great advantage. The writer knows from experience what a happy thing it is to unite with a neighbouring High Church brother in a quarterly Intercession Service held alternately in each church, and what a sacred bond of union it produces.

As a further suggestion, the holding, wherever the opportunity for such seems to be presented, of Church or interdenominational Conventions, for leading our people with ourselves into deeper experiences of the gift of the Holy Ghost. How much has "Keswick," and all the gatherings, smaller or greater, which directly or indirectly have sprung from it, not done for the spiritual life of the Church of Christ? If you cannot go to Keswick, or get your people there, then bring Keswick in some form or other to you. Let there be in your town or parish a humble and united waiting upon God for the gift in a new and more glorious degree of the Holy Spirit as the great Possessor of the life, and the great Executive in the work to which you are called.

Let us thank God also that spirituality is no monopoly of Evangelical Churchmen. If we look for them, we shall find many a like-minded brother in our own neighbourhoods, both among those whom we call High Churchmen and Broad Churchmen, and among our Nonconformist brethren, who are outwardly separated from us, but many of whom are very near to us and often surpass us in their devotion to Christ, and in their reception of the Holy Spirit. As we begin with ourselves, seeking in private prayer to realize increas-

ingly the fulness of the Holy Spirit, first for our own characters and lives, that they may reveal Christ, and then for our service, that it may glorify Him, we shall almost unconsciously be brought to seek out in our parishes and towns men and women, whether of our Church or party or not, who have a like aim with ourselves, we shall have fellowship with them in prayer and service, we shall strengthen their hands in God, we shall encourage one another in the Lord, and we shall learn by happy experience what it is to "keep the unity of the Spirit in the bond of peace."

CHAPTER VIII

THE FUTURE OF THE PARTY IN RELATION TO DOCTRINE

II. SACRAMENTAL

D. *The Doctrine of the Sacraments*

THIS is inevitably a highly controversial theme. It is over the doctrine of the Sacraments that long and acute party warfare has been waged. It is around this doctrine that are grouped all the most characteristic of our differences. It has been a sad and melancholy though, unfortunately, a necessary conflict. It is the same to-day. It seems as if there would always be wide differences of belief in our Church as to the nature and efficacy of the Sacraments. However strange it may appear to us that views touching the Sacraments, other than Evangelical views, can possibly be considered to be deducible from Holy Scripture, the fact remains that large numbers of good men honestly believe that the views they hold are based on the teaching of the Bible, or rather that they believe that the interpretations they give to the doctrinal statements contained in our Liturgy and Articles are compatible with the oft-times repeated assertion made in those Articles that the teachings of the Church of England "have neither strength nor authority, unless it may be declared that they be taken out of Holy Scripture." Those who differ from us assert that their doctrine is

the doctrine of the Church of England, and that the doctrine of the Church of England has the support of the Bible. "The Church to teach, the Bible to prove," is their catchword, an apophthegm which we either accept, or absolutely reject, according to the meaning attributed to the functions of teaching and proving assigned respectively to the Church and the Bible. We, on our part, deny that the extreme *ex opere operato* teaching of the Sacraments alluded to is that of the Church of England, and equally emphatically deny that such teaching can by any honest principle of interpretation be deduced, much less "proved," from, the Holy Scriptures. We do so with every confidence, for the teaching of the Church of England is not a nebulous affair, but is clearly, adequately and carefully stated in her formularies and articles; and as we have access to the contemporary writings of those learned scholars who at the Reformation overhauled, reformed, and systematized the Anglican faith, we are left in no doubt as to the sense in which they intended that those formularies and articles should be interpreted.

As touching details of opinion, there is a vast variety of standpoints in accordance with the vast variety of men's minds. Our Church's doctrinal statements, clear though they be, are not so narrow and meticulous as to leave no reasonable latitude of opinion or belief. The Church of England is comprehensive, and rightly so, for a national Church needs so to be. But there are limits to the comprehensiveness of the Anglican Church, and those limits have been exceeded by men, wholly Roman in sympathies, whose beliefs touching those very matters where the Church of England is most definite and distinctive, are Roman and not Anglican. As long as teaching of this kind is tolerated in the Church

of England, so long will controversy be inevitable.

But it is one thing for a man under the conviction that his duty demands it, and that jealousy for the purity of God's truth coupled with the possession of the necessary knowledge, experience and ability qualifies him to do so, to engage in controversy. It is quite another thing to cherish and foster the controversial spirit. There is bound to be strong feeling on both sides as long as religion itself is a matter to Churchmen of deep and whole-hearted concern. It would be ill indeed if controversy about truth were to die out, simply because interest in truth were declining. If it is only the sign of a keen, unselfish and absolutely single-minded jealousy for truth, then there may be much of good in controversy. It depends very largely on the spirit in which it is carried out whether it has a good or a bad effect on a Church or party. If it is waged for narrow party purposes, or for personal gratification, if, as sometimes, alas ! the personal element in it becomes so pronounced that it degenerates into mere recrimination, it is bad. But if it is carried on in the spirit of love and forbearance, jealousy for the vindication of God's truth, but ability to see and appreciate the standpoints of others, then it may partake of a healthy character, and lead to a helpful result. So if the doctrine of the Sacraments is still to be to some extent in the future a bone of contention between us, let us all work together to raise the whole controversy to the highest possible plane, and to deal with it in the most unmistakably Christlike spirit.

Now there is no need whatever for a treatment of this subject at any length in this humble effort to survey the future of our party. The last ten years have witnessed the production by Evangelicals of ability

and scholarship, of a considerable number of books, both larger and smaller, in which the Evangelical doctrine of the Sacraments has been soberly and thoughtfully stated. The catalogue of books published under the auspices, or with the sympathetic approval, of the National Church League is becoming a lengthy one, and the doctrine of the Sacraments has received full and adequate treatment. The attitude of these books is positive rather than negative. The spirit of the books is constructive rather than controversial. Our opponents often light-heartedly and sometimes a little contemptuously assume that we have no doctrine of the Sacraments. We have such a doctrine, and they have only to read our literature to acquaint themselves with it. They have thought that we depreciate the Sacraments, but we do nothing of the kind. We value them highly, but we wish to place them in our scheme of doctrine and practice exactly where we find them placed in the New Testament. They have charged us with carelessness and irreverence in our administration of them. But the fact remains that the administration of Holy Baptism and Holy Communion, if less fussy and spectacular, is often far more careful and reverent in our party than in theirs. Our doctrinal differences tend to emphasize this. A doctrine of *ex opere operato* grace makes no demand for reverence either on the part of administrator or participator. A doctrine of grace conditional upon spiritual reception makes a reverent spirit a *prima facie* and indispensable condition. Let us therefore not accuse one another without cause, either in respect of a doctrine which we have taken no pains either to discover, to appreciate, or to master, or a practice which may or may not be seemly, reverent and devotional. A detailed statement of the

doctrine of the Sacraments as generally held by Evangelicals will be seen, therefore, to be outside the scope of this chapter. Its object will be limited to the statement of some of the main principles which underly that doctrine, and their application by the party to the future of the Church.

Our first principle is that the Prayer Book as a book is harmonious, homogeneous and uniform. We look upon it as a symmetrical whole. We do not believe that one part of it contradicts another part. Therefore, in regard to the doctrine of the Sacraments, we endeavour to take the teaching of the Prayer Book as a whole. We do not consider it a fair way of treating the book to take the devotional part in the services of Holy Baptism and Holy Communion, apart from the doctrinal part in the Catechism and Articles. When the Bible is treated in that way all sorts of unnecessary difficulties are invented, and it is equally the case with the Prayer Book. We therefore start with the assumption that the services of Holy Baptism and Holy Communion are formed in the same spirit, and with the same intention, as all the other services of the Church.

Now, all the liturgical services of the Church of England assume the Christian character of those who use them. They are drawn up on the charitable supposition that the worshippers are, what they profess to be, i.e. sincere believers in Christ. They assume, as in the Baptismal Service, that the worshippers are ready to fulfil their obligations to God, as God is willing on His part "most surely to keep and perform" His promises to them. While we receive by faith "the Body of our Lord Jesus Christ which was given for us," we, on our part, declare, "Here we offer and present unto Thee, O Lord, our souls and bodies." There is a

covenant relationship between God and man underlying the whole scheme of the Prayer Book. The statement is too obvious to need further illustration. It is the great presupposition of the Prayer Book that Christian people, through the merits of Christ, come to receive the gifts of God's grace and mercy, and come to render to Him the worship and the service which is His due. With regard to the baptized person, whether infant or adult, the Prayer Book leans to the side of charity, and assumes that he will keep his part of the covenant. In the Holy Communion Service it is assumed that the attitude of the worshipper has been spiritual and sincere, and God is most heartily thanked for vouchsafing "to feed us who have duly received these holy mysteries, with the spiritual food of the most precious Body and Blood of Thy Son our Saviour Jesus Christ." The whole liturgy is couched in the language of humble, reverent, but confident faith—man being true to God, as God will most surely be true to man, and therefore no doubt being entertained of the reality and certainty of the consequent Divine blessing.

We see this principle conspicuously in evidence in the Collects of the Church's year, in the Catechism, in the Services for the Churching of Women and the Burial of the Dead. It is the principle on which the Epistles of the New Testament are written, in many of which whole communities are promiscuously addressed as "saints," though some members of these Churches were known to be guilty of grave and grievous sins. And it need hardly be said it is a principle without which the organized life and worship of Christian communities would be impossible. We cannot take it upon ourselves to divide the sheep from the goats, and to employ separate forms of address for each section. The only

fair way of explaining the Prayer Book is to apply the same principle to the Sacramental as to the other portions of the Liturgy.

It follows, then, that the blessing associated with, and symbolized by, the Sacraments is conditional in either case upon a due observance of the terms of the covenant, of which they are the "sure witnesses and effectual signs of grace." Let us take the case of Baptism first. The blessing of Baptism is conditional upon two things, first, the desire and faith of the parents, or the godparents, and, secondly, upon the action of the child. It is assumed that the parent is a godly person; the Service has no meaning for an ungodly parent. It is a most solemn act of prayer, dedication, and thanksgiving. It is permeated by a spirit of believing prayer. That spirit is strictly in accordance with the promise of our Lord, "All things whatsoever ye pray and ask for, believe that ye have received them, and ye shall have them." This believing prayer is expressly named and insisted upon in the Service for the Baptism of Infants at least three times. First, in the second Collect, "Receive him, O Lord, as Thou hast promised by Thy well-beloved Son, saying, 'Ask and ye shall have; seek and ye shall find; knock and it shall be opened unto you.' So give now unto us that ask; let us that seek find; open the gate unto us that knock," etc. The second occasion is in the exhortation after the Gospel, "Doubt ye not, therefore, but earnestly believe that He will likewise favourably receive this present infant," etc. "Wherefore we being thus persuaded of the good will of our Heavenly Father . . . let us faithfully and devoutly give thanks unto Him." The language is simply that of believing prayer. Once more, in the first exhortation to the godparents, "Ye have

prayed that our Lord Jesus Christ would vouchsafe to receive him. . . . Ye have heard that our Lord Jesus Christ hath promised in His Gospel to grant all those things which ye have prayed for ; which promise He for His part will most surely keep and perform." It is again the language of believing prayer, based on the stated promise of Christ. Similarly, it might be shown that this prayer is offered for the gift of the Holy Spirit, Who, the Service says, "regenerates." Such prayer is offered or referred to three times. Then, after the baptism, as the natural outcome of believing prayer for the Holy Spirit, there follows the thanksgiving for the answer to prayer. "We yield Thee hearty thanks, most merciful Father, that it hath pleased Thee (to do what we asked in faith) to regenerate this infant with Thy Holy Spirit." There is no unqualified assertion here. It is qualified by the conditions which are presupposed in the Service which has preceded it.

The underlying doctrine is that of the Christian Covenant. Circumcision was the visible mark and seal of the Old Covenant. Baptism is the visible mark and seal of the New. Circumcision was limited to males. But "in Christ Jesus" there is neither male nor female. What Circumcision was to the Jew, that, and more than that, Baptism is to the Christian. Circumcision was the token of the Covenant, and as such the children, along with the parents, were embraced in it. It is the same with Holy Baptism. The parent brings the child to the font that it may be included with himself under the terms of God's covenant of grace. "For the promise"—as St. Peter said, the promise of the Holy Ghost—"is unto you, and to your children." And if it is true that, "How much more shall your Heavenly Father give the Holy Spirit to them that ask Him,"

then the Godfearing parents are perfectly justified in believing that God has heard and answered their prayer for their child's regeneration, and to thank Him for the answer, even though its evidence may be long delayed.

In the same way it can be shown in detail that the regeneration spoken of in the Service is also conditional on the future action of the child. The Service itself, and the Confirmation Service which is its sequel, makes this quite plain. And the whole position is well summed up in the oft-quoted words of Archbishop Ussher : " As Baptism administered to those of years is not effectual unless they believe, so we can make no comfortable use of our Baptism administered in our infancy until we believe. All the promises of grace were in my baptism estated upon me, and sealed up unto me on God's part ; but *then* I come to have the profit and benefit of them when I come to understand what grant God in baptism hath sealed unto me, and actually lay hold of it by faith."

The application of this principle has been pursued to greater length in the Service of Holy Baptism, but there would be no difficulty about showing that, *mutatis mutandis*, it applies equally to the doctrine of the Holy Communion. The benefit of the latter, also, is strictly conditional. " To such as rightly, worthily, and with faith receive the same," there is a partaking of the " Body and Blood of Christ." The essence of the Sacrament lies not in the consecrated elements, but in the spiritual communion between the faithful heart and the Risen Lord, Who is spiritually yet really present. In the case of either Sacrament it is " only in such as worthily receive the same, that they have a wholesome effect or operation."

These statements are the commonplaces of the Evangelical position, but they need to be recalled to mind as we look at the future of our party in relation to the doctrine of the Sacraments. We cannot modify our teaching and adapt it to the views of those with whom we differ. It is too vital a matter for that. As long as our Liturgy and Articles remain as they stand, we cannot do other than assert that our doctrine is the doctrine of the Church of England. But we can teach it in a quiet, uncontroversial manner, and we can use every opportunity for explaining our position to those who misunderstand or are totally ignorant of it.

It will be clear, therefore, that our contention is in the main for the conditional and spiritual, as opposed to the automatic and mechanical conception of sacramental grace and blessing. That is where our great difference lies. The thought is furthest from the writer's mind of charging those who differ from the Evangelical view with unspirituality. But we cannot avoid the conviction that any theory which tends to place in the Sacrament itself, apart from the attitude of the recipient, or in the case of Holy Baptism the attitude of those who stand sponsor for the child, an unconditional Divine gift, is sure inevitably to tend towards a mechanical, rather than a spiritual, conception of the bestowal of Divine grace. It cannot but lead away from a view of grace dependent upon penitence and faith, and resulting in love and consecration, such as the New Testament presents, to a view according to which union with an ecclesiastical institution takes precedence over union with Christ its Head, and in which the grace has become the gift of the Church to all who comply with her regulations, rather than the gift of the Church's Lord to all who humbly love and

trust in Him, and show that love and trust by obeying His command.

It follows in consequence of the Evangelical view of the Sacraments that the use of an elaborate and theatrical ritual would be totally incongruous. The vestments we oppose because they are frankly symbolical of a doctrine which the Church of England deliberately rejected at the Reformation, and expunged from her Liturgy. But apart from the doctrinal significance of the vestments, the aim of the Evangelical administration of the Sacraments is rather to draw attention away from the priest, and what he is doing, to the thought of the Lord Himself, Whose presence is realized at this the feast of His love. In our view, the more spectacular the service, the more it attracts attention to the human celebrant, and distracts attention from the Divine Lord Himself, Whose precious death, Whose present intercession, and Whose future coming we celebrate. We have no objection to ritual *qua* ritual, and we fully realize that there are occasions when ritual can be the true handmaid to devotion. But without judging our brother who likes to surround the celebration of the Eucharist with what has been described as a "ghastly splendour," we desire that the details of that service should be attended to with reverent care, and the service be performed with quiet dignity, in order that all may conduce to the unhindered and undistracted absorption of the hearts of the worshippers with the thought of the real presence of their Lord, Whom they worship with adoring love.

Without doubt our respective views of the two Sacraments lie far apart. Compromise is impossible, for neither we nor they can surrender what we respectively believe to be the truth. Yet it would not be altogether

surprising if, in the course of the years before us—should the Return of Christ be yet for many years delayed—the painful controversy should gradually relax in its intensity, both because the positive Evangelical teaching was becoming better understood and appreciated, and also because both parties, while agreeing to differ, were yet brought to understand and appreciate each other more, and were more united in their endeavour to present a solid front against a common and deadly foe. There are signs not a few that the party conflict over the Sacraments has begun to decline in force, and certainly in bitterness. To give an illustration, a well-known writer¹ speaks of a High Church professor adopting a point of view “which so completely gives up all magical conceptions about orders and Sacraments, except those pastoral functions and that leadership in worship which certainly enter into the most strictly Protestant conception of the ministry.” “The doctrines themselves—everything for denying which Evangelicals and Liberals have hitherto been regarded as ‘bad Churchmen’—are completely abandoned.” “If the better educated among the High Church clergy follow the lead so courageously set them by Mr. Rawlinson, the appearance of this essay (*The Principle of Authority*, by Rev. A. E. J. Rawlinson) will indeed represent a turning-point in the history of the Church of England. For some time to come there will probably remain differences of taste, of tone, and of emphasis between High Churchmen of the new school and other sections of the Church, but difference of principle there will be none.”

In the gradual return to a distinctively Anglican, as against a Roman view of the Sacraments, lies the

¹ *Hibbert Journal*, vol. xi., p. 680. Dr. Hastings Rashdall.

main hope for the gradual termination of the long controversy. It will only come about slowly. But the reaction from extreme Ritualism and Sacerdotalism which already appears to have set in, will, it is believed, lead in time to a gradual abandonment of the mechanical view of the operation of the Sacraments to a more Scriptural and spiritual view. The conception of a magical, miraculous mystery performed by a supernatural, priestly act will, it is believed, gradually recede into the background before a deepening view of the conditional and spiritual nature of the Sacraments, and the determination to subordinate all other considerations of every nature whatsoever to the effort to unite all our communicants with ourselves in an act of adoring worship of, and of Holy Communion with, the Eternal, glorified Son of God, Who "liveth and was dead, and is alive for evermore."

CHAPTER IX

THE FUTURE OF THE PARTY IN RELATION TO RITUAL

IT is beginning to be felt by some that it is time that an effort was made by the Evangelical Party to study in a broad, calm and unbiassed way the subject of ritual as applied to the public worship of God. It may indeed be a matter of doubt whether a dispassionate treatment of the subject is possible, whether it is within the power of any Evangelical to approach the subject of ritual in an unbiassed and unprejudiced way. It may be contended, with a good deal of truth, that the whole training and tradition of the Evangelical is so antagonistic to the idea and practice of ritual that it is impossible for him to do other than prejudge the whole issue. The fact that such a contention may so reasonably be urged, is surely an argument for the study and inquiry which is here suggested. The subject of such a study should be Ritual, not Ritualism. Volumes have been written by ardent High Churchmen in support of ritualism. Volumes still more numerous and bulky have been written by ardent Protestants in equally enthusiastic attack and denunciation of ritualism. But the discussion of the thing, apart from the system, has been comparatively neglected. Yet the distinction is important. Ritual, as defined by Chambers's dictionary, is—"the manner of performing divine service, or a book containing it: the body of rites employed in a church"; while

Ritualism is thus described, "Systems of rituals or prescribed forms of religion : the observance of them : the name popularly given to the great increase of ceremonialism and symbolism in the Church of England since about 1860-65,—a development of Tractarianism, though one not contemplated by the authors of that movement." Ritual, then, is a thing inseparable from any public, united act of worship, the Quakers being the exception that form the rule ; unless, indeed, it be maintained that even they have a ritual, for unless their worship has been entirely a silent one, they must have had "a manner of performing divine service." Ritualism, on the other hand, is a system to which all the elements of divine worship are made subservient, and which tends, the more elaborate and intricate it becomes, to concentrate attention on the ritual, and to draw attention away from the Divine Object of the worship. All worship has its ritual, but when the ritual and spectacular elements dominate the personal, invisible and spiritual elements, then the worship becomes ritualistic, for devotion and spirituality have then become of less importance than the external manner in which that worship is performed.

The issue, then, that is always arising is this—which is of greater importance, the visible or the invisible elements in worship ? Which is paramount, the conduct of the worship on the part of clergy, choir and congregation as it appears to the stranger in the gallery, or the conduct of that worship as it appears to the invisible God, Who is presumably present, and to Whose sole honour and glory it is presumably conducted ? Is it an exhibition to man, or is it an offering to God ? Is it for the glorification of the Church, or the glorification of God ? Does the nature and

amount of the ritual observed obsess the mind, excite the senses, and preoccupy the spirit, so as to positively hinder and obstruct the undistracted worship of the Deity ; or does it so act upon the tripartite personality of man as to conduce to deep and heartfelt confession, prayer and praise ? In short, does the ritual dominate the worship, or does the worship dominate the ritual ? Is the worship the mere vehicle and occasion for the display of the ritual, or is the ritual the mere handmaid and assistant of the worship ? If the former, it is ritualism. If the latter, it is its rival and antithesis.

It will, then, be more profitable to discuss ritual, than ritualism ; the thing, rather than the system. Yet such a discussion is not easy ; for in the minds of a vast number of Churchpeople the thing has been identified with the system. It is only slowly beginning to be perceived that there is a possibility of improving and developing our Evangelical ritual without becoming ritualistic ; in other words, to resume the figure of speech adopted before, it is possible to improve the appearance of our handmaid, and develop and increase the usefulness of her assistance, without in any way encouraging or allowing her to enter upon the domain or infringe upon the prerogatives of her mistress.

With the history of the last fifty years behind us, and the spectacle of the present state of things before us, it is not surprising that the average Evangelical has had a distrust, suspicion, and dislike of ritual *qua* ritual. The reason is not far to seek. The development of ritual in the Church of England has been entirely associated with one school of thought. It has been inaugurated and elaborated by that party in the Church whose ideas are mediaeval rather than primi-

tive, papal rather than apostolic, Roman rather than Anglican, Continental rather than British. It has been closely associated with a type of doctrine alien both to the letter and the spirit of the Prayer Book. It has been promulgated with the thinly-veiled purpose of assimilating the doctrines and ceremonial of the Church of England to the doctrines and ceremonial of the Church of Rome. No wonder the average sober Churchman has been suspicious of ritual changes in his Church, and has frequently looked upon even the smallest and most innocent developments in his parish church as steps in the Romeward direction.

That this has been so has been largely the fault of our party. The Evangelicals as a party have never attempted to counter the ritualism of the Romanizing party with an Evangelical ritual. They have simply met the movement by denouncing it. They have never attempted to respond to what was of good in the movement, by a counter development. Consequently, the popular idea of the Evangelical position is that it stands for negation, protestation, prohibition, repression, stagnation. The publication of *Central Churchmanship*, and many modern Evangelical doctrinal books, has marked the beginning of a counter movement on its doctrinal side. There is now no lack of able statements of doctrine from an Evangelical point of view, or of constructive scholarship of a doctrinal type. What some think is now needed is a counter movement to mediaevalism and sacerdotalism on its ritual side.

The articles which have recently appeared in *The Churchman*,¹ are an indication that the need for such a

¹ "Evangelicals and the Problem of Ritualism," *The Churchman*, January, March, May, 1913.

counter movement is beginning to dawn upon the Evangelical mind. The first of these articles deals with the frequent case of a young man brought up in an Evangelical home, who during the course of his University career "transfers his allegiance to another school of thought," not because of the "intellectual inadequacy of Evangelicalism," but owing to the increasing activity of "the æsthetic element in the lad's personality," which "seems to meet with but little response in current Evangelicalism." The next paragraph is worth quoting. "Two courses appear to be open. We may tell our æsthetic youth that Evangelical religion is so essentially and exclusively spiritual that art and culture do not properly fall within its pale, and consequently, in the exercise of his religion, he must forego his æsthetic desires and emotions. In this case he will probably reply that he would prefer to forego the exercise of a religion which imposes on him such conditions. But there is an alternative course open to us—namely, to maintain that art and culture are not necessarily secular things, but are capable of being adapted to the service of even the most spiritual religion, provided that they are not regarded as ends in themselves, but simply as means to assist spiritual worship. If we take this line, we shall recognize that in Evangelicalism there is room for a type of service enriched by art and culture, as well as for a service of plain and simple character. In other words, this means that the antithesis of Evangelicalism is not ritualism, but only a ritualism which is linked with High Church and sacerdotal doctrines." ¹

The second article goes on to develop the point which

¹ Rev. E. C. Dewick.

the first had indicated, that all the improvements in the conduct of the services, and the fittings of the interiors of Evangelical Churches, have been along the lines of a distant and reluctant advance on the well-worn track which the Ritualists have made. There has been little or nothing in all these changes and improvements which have been in any way distinctive of Evangelicalism. We have flattered the Ritualists by our feeble and reluctant imitation of the developments which they have inaugurated, but we have contributed nothing whatever to those improvements which has been distinctive and illustrative of our own standpoint. The spirit of the age, the development of art and culture, the spread of education, the increase of wealth among both rich and poor, the growing refinement, not to say luxury, in the tastes and habits of the people, have all united to demand an improvement in the appearance of our churches and the conduct of our services ; but we as a party have stood still, and done nothing to meet these features of our times, and have therefore been looked upon as antiquated, obsolescent and effete.

The obvious reply is that simplicity, sobriety—in a word, puritanism—is the genius of Evangelicalism ! But is this really the case ? A little clear thinking will surely convince an unprejudiced mind that the genius of Evangelicalism is internal, not external ; is doctrinal, not ritual. The externals may change, as men's times and manners have changed ; but the doctrines which we hold are eternal, because they are true, and truth is truth for all time. What is needed at this time is a careful distinction between what is essential and what is only accidental. It is the kernel, not the husk, that concerns us. It is the truth that we want to preserve

and propagate, not the external forms of worship which at one time may have been the best vehicle for presenting that truth, but which, it is possible, are so no longer. It is worth raising the question whether it is not possible for us in this matter of ritual to free our minds of all narrow, traditional prejudice? Is it possible for us to approach it without militant and passionate prepossessions? Can we bring ourselves to admit that it is ritualism, rather than ritual, that is the bugbear of our Church to-day?

A *prima facie* objection to any such development of ritual on Evangelical lines meets us in the undoubted fact that an excessive amount of ritual is foreign to the religious instincts of Englishmen. We like things done decently and well, but we dislike fussiness and parade in matters of religion. Theatricalism in public worship may fascinate a certain type of emotional women, and may captivate a small coterie of "ecclesiastically-minded laymen," but it does not go down with the average Englishman. The dislike to all excess in the matter of ritual is a deep-rooted one in the mental habits of our nation. There is something akin to vulgarity in an excessive display of ritual. The overdressed priest has a good deal in common with the overdressed woman. Excessive ritual can never become really indigenous, not only because it is mediaeval as opposed to primitive or modern, but because it is foreign as opposed to British. It may be suitable for the national characteristics of Italy, Spain, or France, but it is certainly nothing but exotic in England. No type of worship will ever take deep root in the hearts of the people which is not in harmony with its own national genius. It is simply because our Liturgy, when rendered in harmony with the spirit of

the Prayer Book, is so essentially Anglican, that its root is so deep in the national life.

But may it not be that it is in this, as well as in other directions, that (as the Bishop of Liverpool is reported to have remarked) " the future lies with the Evangelical Party " ? It may be so, indeed, if any future developments by our party of art and beauty in the appointments of our churches, or any possible advance towards the development of a specific ritual of our own, be characterized by that dignified simplicity which best represents the bent of the British mind. The object of such advance would not be the imitation of the Church of Rome, in the fond belief that by a close and careful reproduction of her rites and paraphernalia, the individuality and insularity of Anglicanism would be absorbed in a world-wide catholicity. The opening of the door to the advances of Roman or Greek catholicism would mean the shutting of the door to Protestant and Nonconformist catholicity. An unnatural and denationalized alliance with the religious systems of Southern Europe would mean a final rebuff to the natural and national ecclesiastical developments of the United States of America and all our British Dominions beyond the seas, most of which are predominantly Protestant and Nonconformist in their religious sentiments. The only catholicity that seems either practicable or acceptable to the deep-seated convictions of the nation is, not a continental and international, but an Anglo-Saxon catholicity. The lines on which the Church of England needs to develop are those which will tend to gather all Anglo-Saxon and Protestant Christendom about her ; not those which will sink her Anglican individuality in the slough of an effete and mediaeval ceremonialism. England does not want the Mass, the

Confessional, or the worship of the Madonna ! It is high time that our Bishops and other Church dignitaries understood this, and took action accordingly. The future of Anglo-Saxon Christianity certainly does not lie with the advanced ritualist and the pseudo-catholic !

There must be a return on the part of the Church as a whole from the vain endeavour to assimilate with the doctrine and the ritual of Rome ; and there must be a movement, not retrograde in character towards that state of things which obtained in an inartistic and unlettered age, but rather towards a new development along lines of Church architecture, decoration and ritual which shall be essentially Anglican, Anglo-Saxon, and Evangelical, and which shall tend not to repel or to disgust, but rather to attract and consolidate all the religious elements of the Anglo-Saxon race. The future lies with Evangelicalism, not with Sacerdotalism. Can the Evangelical school of thought, led by its fighting force, the Evangelical Party, rise to its opportunity ?

Now, it is slowly beginning to be felt, perhaps more especially among the younger men in the party, that if the Evangelical Party is to fight its way to the front in the Church of England, there must be on its part, among many other things, a frank recognition of the use and value of ritual. Ritual is only of value for what it teaches, and a non-doctrinal ritual is nothing better than a foolish, vain and empty performance. But its teaching value needs to be recognized by our party. The adoption of ritual as an educational agency should no longer be tacitly recognized as the undisputed prerogative of the extreme High Churchman. The " old blind horror of ritual *qua* ritual," must be exchanged for an unprejudiced and level-headed recognition of its place in the conduct of Divine

worship. The fact must be recognized, to which the changed interiors of our day-schools bears witness, that truth can be taught by the eye as well as by the ear, and that artistic and refined surroundings have an unconscious influence upon the development of mind and character. The Evangelical Church, instead of being hopelessly left in the rear in the general development of art and beauty that is characteristic of all our modern buildings, both public and private, and the redecoration of our older ones, must stand in the forefront of this advance. Instead of being ugly and unattractive because it is Evangelical, it should be beautiful and attractive because it is Evangelical. There should be the gradual evolution of a specific type of simple beauty which should become a characteristic feature of the Evangelical Church.

We say designedly—a specific type. We want to break away from the bondage to all those developments on Roman and Mediaeval lines which the Ritualistic system has fostered. Our Churches should be Anglican, not pseudo-Roman, in their appearance. It is hard for any common-sense man to see how, except by a strained and non-natural interpretation, our Prayer Book Liturgy and Articles can be interpreted in a Romanizing sense. Our Church of England is broad and comprehensive, and has plenty of room in it for men of very different mental outlook and religious training. But the natural and obvious interpretation of her formularies is unmistakably Protestant and Evangelical. The effort to explain them otherwise has called forth not a little ingenuity on the part of the extreme Ritualists. But the average Englishman has little sympathy with the ingenious attempts to read a Roman doctrine into our Prayer Book presentations of Anglican belief.

The truth has been that a large number of sober, level-headed Englishmen have been rather disgusted by the ugly and depressing interiors and slovenly ritual that is found in too many an Evangelical church, and have preferred to worship in a church that is more in keeping with the art, the culture and the refinement of our times, although they may have little sympathy with its sacerdotal teaching, and little liking for its excessive and theatrical ritual. There is a vast body of moderate Churchmen which is open to the influences of the Evangelical Church, if only that Church can be brought into harmony with the spirit and refinement of the age. The High Churchman, by his appeal to the æsthetic, has been for a long time past possessing himself of the cultured and artistic elements of the nation. The Evangelical must set to work to dispute that possession. The Evangelical Church of the future must make its appeal not only (as it has so successfully in the past) to the spiritual and evangelistic elements in the religious life of the nation, but also to the cultured, the artistic, and the intellectual elements. The Evangelical Church must become broad as well as deep, yet without losing one whit of its depth. Its worship must become stately and uplifting, as well as simple and congregational. The character of its appearance must be a help, and not a hindrance, to worship. Its coldness and barrenness must be exchanged for warmth and beauty. Like the temple of old, it must be the sacred shrine among the people, their holy place, whose fabric they regard with a homely reverence and affection, and within whose walls everything around them speaks of the beauty of holiness, and the holiness of beauty. It should have an "atmosphere" Anglican, not Roman; Evangelical, not Sacerdotal. It should have a ritual

simple, dignified, educational, devotional. Its ritual should be as expressive of Evangelical truth as its preaching. It should be directed, not to the exciting of the senses by theatrical parade, or the exaltation of the priest by its sacerdotal atmosphere, but to the uplifting of the souls of men in glad and adoring worship of the great, glorious, invisible God, to Whose only honour and glory both building and service are consecrated. There should be brought into our churches all the beauty of the age as an offering to our God, Who is the Giver of every good and perfect gift.

The future lies with the Evangelical Party if it will broaden out so as to make its appeal not only to the spiritual, but also to the intellectual and the æsthetic elements of the nation. Its appeal to the spiritual has been its *raison d'être* in the past. It must continue to be its *raison d'être* in the future. Evangelicalism has stood for spirituality in worship. It must continue so to stand, and more decidedly so than ever. Spiritual men and spiritual methods for spiritual work has been its watchword. Let that watchword ever be ours. We have hauled up our flag with our emblazoned motto. Please God, we will never haul it down. All other considerations of every other kind must be subordinated to the aim of spirituality in worship, in organization, and in appeal.

But while our first appeal has been, and always must be, to the spiritual aspirations and longings of the human heart, let us also combine with it our appeal to the intellectual and the æsthetic elements in man's being. Let us appeal to man on every side of his nature. God has given us our reason. Let us use it to the full to His honour and glory. God has given us our sense of the beautiful, for He has placed us in a world full of

loveliness. Let us develop and use that sense to the full, to His honour and glory. God has given us a glorious Gospel to proclaim and to live out. Let us present it in all its glorious, many-sided fullness. Let us illustrate its breadth and its beauty by the very appearance of our churches. Let us appeal to every side of man, that by so doing we may bring men to see, that all that is fair, and pure, and lovely in life, is God's good gift to man, and that all the varied powers with which He has endowed men are entrusted to man for God's use, and are intended to be enjoyed, and employed, *ad maiorem Dei gloriam*.

The Evangelical Party has taken the lead in its appeal to the spiritual elements in man. It is beginning to come to the front in its intellectual presentation of truth. Can it lead our Church and nation away from an art and a symbolism that is sacerdotal and Roman, towards an art and a symbolism none the less attractive, fascinating and beautiful, that is Anglican and Protestant, Evangelical and British?

The writer, following on the two articles previously alluded to, has ventured to advance some definite proposals.¹ They are not reproduced here for the reason that it appears doubtful whether the time has yet come for any attempt to sketch in precise terms the outlines on which such a suggested Evangelical ritual might be planned. His purpose would probably be defeated by any hasty and premature attempt to formulate them. *Festina lente* is the wisest course, and no definite application of the views advanced in this chapter is here attempted. "The problem," as Mr. Darbyshire has defined it,² "is to determine a ritual which

¹ *The Churchman*, May, 1913, p. 356.

² *The Churchman*, March, 1913, p. 181.

shall conserve a dignified simplicity without, on the one hand, distracting attention from the fundamental spirituality of worship, or, on the other, obscuring the great truths of personal access to the Father in Jesus Christ, and the impossibility of further propitiatory sacrifice, by a ritual that suggests another interpretation of the Gospel." It is to careful thought, study and conference over this problem that the members of the Evangelical Party are here invited.

CHAPTER X

THE FUTURE OF THE PARTY IN RELATION TO BIBLICAL CRITICISM

“WE must admit that on the question of Higher Criticism Evangelicals are divided. Any doubt on this point has been dispelled by the recent correspondence in the *Record* and the still later statements in the *Churchman*. Men of acknowledged ability, and at least, on other points, of unquestioned orthodoxy, have declared themselves for and against both its principles and results.”¹ This is a state of things which we must frankly acknowledge and face. We may do so without either hesitation or dismay. The Evangelical Party has a large house, and there is ample room in it for men of very different opinions on Biblical Criticism, provided they are loyal to the great facts of revelation which centre around the Person and work of our Divine Lord. It would be the greatest possible mistake if any action were taken which would tend to the splitting up of the Evangelical Party over this question into two opposing and hostile camps. We will not cast out our Evangelical brother because he does not see eye to eye with us on minor points of Biblical exegesis. We do not mean that the matters on which we differ are unimportant. They are of considerable importance. But we altogether deny that

¹ *Central Churchmanship*, p. 27.

any differences among Evangelical Churchmen about matters of Biblical Criticism are of such transcendent importance as to lessen or impair our unity, or destroy our solidarity. If we lose something of mechanical uniformity by our divergencies of view, we gain a great deal more than we lose in a unity based on comprehensiveness, in which loyalty to the truth, as we individually see it, is allied with a tolerance towards a different view of truth as our brother sees it. Our object, then, will be, not to ignore or conceal our differences, not to minimize them or explain them away, but rather, while facing them fairly and squarely, to remove misconceptions about them which engender needless distrust and suspicion, and to suggest some unifying considerations and principles which will help us to understand and appreciate the better each other's standpoints and unite us more closely in defence of the common truth.

The attitude of the bulk of the Evangelical Party is, and probably will continue to be, in the main, conservative. We have a great deal to conserve. To revert to a former illustration—in this department of our house we have many treasures. In this we are all agreed. But there are some things in our house concerning the usefulness and value of which we differ. Some think them to be still useful and good and genuine, while others think that they have found new treasures more useful and more genuine with which they would like to replace them. If those who prefer the old forbid the others from bringing in the new treasures into the house, there will be a grievous family jar. And if those who are bringing in the new, tell the others that they must turn out the old treasures to make room for theirs, the domestic peace will be rudely broken. But if both will only realize how large and spacious their

house is, they will see that there is no need whatever to prevent those who like to do so from bringing in new treasures, and that there is no need whatever, because some are bringing in these new things, why the others should not keep the older things just as long as they like to do so. If, on further examination, some of the new things which have been introduced do not prove to be genuine valuables at all, as their owners had thought, but only spurious counterfeits, then their owners will be among the first to throw them on the rubbish heap, for they are proud of their house. If, on the other hand, some of the old things which had been carefully preserved are discovered by their owners to be possessed of no usefulness or beauty whatever, they will, even if somewhat reluctantly, cast them out themselves, for they, too, are proud of their house. We all of us want to keep in our good old house only things that are good and genuine, and therefore worthy either to enter or to remain. About the great majority of these things we are all agreed. But about some of the smaller things we are not agreed. Well, each of us has his own room where he can keep his own things. It will do us nothing but good to inspect and examine each other's things, so long as none of us says or thinks unkind things about our brother's belongings. If we all proceed on a tour of inspection of our brother's rooms, we shall find that some of them are not nearly so full of shabby antiques, or so decked with cheap novelties, as we had been told. We shall all learn a good deal and get to understand each other's tastes. We shall return from our tour to re-examine our own things, whether they are old or new, and to remove what seems to any of us unworthy of its place. And we shall all be more united than ever in our effort to keep our house

clean and beautiful, and full of those things that are good and pleasant, serviceable and genuine.

But now, to drop the parable and to return to our serious subject, it will be acknowledged that the sentiments and traditions of the Evangelical Party are, generally speaking, in favour of more or less conservative views of Biblical Criticism. It is only natural that it should be so. The authority and inspiration of the Word of God are the very bed-rock of Evangelicalism. The deep and fundamental difference between High Churchmen and Evangelicals lies in the different estimate of the authority of the Bible. To the High Churchman the authority of the Church is primary, that of the Bible is secondary. To the Evangelical the authority of the Church is secondary, that of the Bible is primary. This is the basal distinction which underlies most of our surface differences. It is for this reason that we are jealous of the word Protestant. Although the word itself has been often used in a merely negative sense, we know from history that the original significance of the word, in its application to the Church of England, is positive rather than negative—that while it stands for the negation of certain unscriptural views, it stands much more emphatically for the assertion of the supremacy of the Word of God. A strong belief in Biblical inspiration and authority is a fundamental characteristic of the Evangelical Party. Were it to become otherwise the party would cease to be Evangelical. But, at the same time, it is true that every member of our party has, to some extent, smaller or greater, been influenced by the new teaching. Some of the old ideas and views are gone, never to return. Greater knowledge has brought fuller light. The most conservative of Evangelicals has been affected by modern science and

discovery in his view of the Bible, though he may be quite unconscious of it and may stoutly deny that it is the case. Nobody now believes that the universe was created in six days of twenty-four hours each, though our forefathers did so believe. There remain among us an infinite variety of opinions on small details of Bible interpretation, and such differences will always remain. Some of us will naturally tend to the conservative view, some will be drawn towards a more modern view. Many of us have modified our views in certain details through the newer teaching, while remaining in the main conservative. Others as decided about the inspiration and authority of the Bible as we are, tell us that they have gained much through the researches of modern criticism. We must frankly admit the legitimacy of both standpoints. The following quotation is to the point :—

“May we not be spared any talk of cleavage in the Evangelical ranks over the question of Biblical criticism? The unity and brotherhood of Evangelical Churchmen is very real and deep-seated. It rests primarily on the common conviction that the only remedy for the sin of man is to be sought in the Atoning Sacrifice of our Lord and Saviour Jesus Christ ; and, secondarily, on the unhesitating assurance that every individual believer has immediate access to that remedy without the necessary intervention of any official or professional class. That unity will not be shaken by any divergent views as to the literary structure of the wonderful instrument that God is well pleased to use to reveal Himself. We have not been delivered from the thralldom of the priest, to fall into bondage to the scribe or theologian. It is surely not open to any Evangelical Churchman, however great a name he bears,

to prescribe to his brethren what they may or may not hold as to questions of criticism without forfeiting their title to the name of Evangelical ; or to draw invidious comparisons between the qualities of their faith and his ; or to suggest that they must forego the freedom of speech that he claims for himself. We are all in the same boat, and our rights are equal. It is beyond controversy that the literary criticism of the Old Testament has brought relief to very many consciences. To-day, largely as a result of that criticism, we are able to see that, while the character of God has ever been holy, and true, and good, and His revelation of Himself perfect from the beginning, yet man's apprehension of that character and revelation has been by slow development, with many set-backs. So it is that no cultured man need insult the Divine Majesty by the suggestion that there was ever a time when our Father was content or pleased with an ethical standard that would shock the meanest Christian, or be concerned to excuse evil alleged to have been done in the name of the Holy One. There are others, whose consciences have been satisfied with traditional explanations of Old Testament passages who do not admit the need of such relief, and naturally regard the literary criticism of the Bible with other eyes. . . . No one who derives good from the spade work done by critics (with whose religious standpoint he may, or may not agree), stands committed to all, even any, of the critic's deductions. The painful thing is when the partisan selects such of the facts as he can fit in with his own theory and ignores the others, and his one-sided version is accepted by his own readers as the whole original. This offence is not unknown on either side. That there has been much distressing

extravagance in the course of this literary criticism (as in all movements of religion), will not prevent the general results from making for righteousness." ¹

The above quotation is of special interest, coming as it does, not from a cleric, but a layman. There is altogether too much evidence in support of the fact that modern criticism has been of spiritual help to many members of our party, both clerical and lay, for us to deny it. Literary and historical criticism of the Bible has without doubt been of much value in determining the relation of its component parts, and in setting the Divine Message of each author in its true environment; while archæological discoveries have brought new facts to light of the greatest interest and importance.

In considering this subject, it is very necessary at the outset to distinguish between the extreme and the moderate critic. It is sheer folly to speak as if all critics were alike. There is a criticism which is frankly Rationalistic in nature. "Reason," says Mr. Manley,² is complementary to faith, Rationalism is contrary to both; Reason is the exercise of the mind, Rationalism is the preclusion of the exercise of every other faculty."

Spiritual things are spiritually discerned. We have a right to demand that our Bible scholars should be spiritually-minded men. A criticism which regards Abraham and Moses as mythical heroes, and which discredits the whole history of Israel, has no weight with us.

Dr. St. Clair Tisdall³ enumerates five principles which underly this extreme method of Bible treatment.

¹ Albert Mitchell. *Record*, March 3, 1911.

² *Record*, October 4, 1907.

³ *Record*, November 18, 1904.

They are: “(1) That the evolutionary process accounts for the growth of all religions; (2) that miracle and prophecy are, if not strictly impossible, at least so very improbable that the mention of such things renders any book which contains what appears to be, or claims to be such, liable to suspicion; (3) that the writers of the Old Testament, and some of the New, were devoid of any sense of guilt in forging statements and documents which they ascribed to earlier men of high rank in the religious world of the past; (4) that the Hebrew nation, and even the early Church, had unbounded credulity and a since then unparalleled readiness to accept such literary forgeries on the mere assertion of their forgers, ‘pious,’ or impious; and (5) that no reliable tradition as to the age and authorship of any book in the Old Testament canon has been preserved among the Jews.”

Criticism which is based upon principles such as these cannot expect to meet with much respect from Evangelicals. When there is evidence of a *prima facie* determination to eliminate the supernatural element from the revelation of God to man in the Holy Scriptures, when there is “the preclusion of the exercise of any other faculty” than that of unaided human reason, we cannot attach any importance to the deductions made from *ex parte* assertions as to the “assured results” which have emanated from “the court of trained research.”

But a reaction has already set in against this rationalistic criticism, and the following lines will represent the attitude towards it of a large number of Churchmen of all schools of thought:—

No time has he to idly speculate
On criticism's latest vagaries,
The last conclusion, “made in Germany,”

Hypotheses, deductions plausible,
 Recensions, emendations, forgeries,
 Fictitious authors, glosses, pious frauds,
 And all the stock-in-trade of these wise men,
 Wiser than all our fathers, wiser far
 Than God Himself, the Author of the Book,
 Which seems to them a nauseous, noxious mass
 Of errors, fables,¹ "puerile narratives,
 Demoralizing, and incredible,
 A pack of lies too gross to tolerate,"
 But which appears to simpler, humbler minds
 The Word of God, the Oracles Divine.

Their airy flights and calm assertions of
 Infallibility, though they deny
 This attribute to Him Who made their minds,
 Does but offend his notion of good taste.
 Their crude conceptions of the human Christ
 Appear to him wanting in reverence.
 Their theories more miraculous appear
 And tax more hardly his credulity
 Than any passage from this ancient book.
 And though they cast their doubts on nearly all
 The venerable doctrines of the Church
 Whose servants they profess to be, they still
 Retain their hold on her emoluments.
 He deems them mere professors, nothing more,
 And sometimes thinks—O wise and prudent men,
 How great our loss that at the time when God
 Inspired the human writers of His Word
 Ye were not at His side to give advice ;
 How scholarly had been our Bible then,
 How pure, how unmistakably divine !

Yes, now our fashions come from Germany,
 And criticism manufactured there
 Is here imported, watered down to suit
 Conservative traditions of our race,
 Itself emended to the taste of each

¹ Dean Hensley Henson,

Fastidious critic, and then loud proclaimed
 From many a church and chapel in our land
 As gospel truth, the very latest word,
 And judgment from the "court of trained research,"
 Such is their pabulum for hungry souls,
 Dry husks of criticism for the faint,
 The panacea of hypotheses
 For needy, sinful souls, instead of Christ.
 Wait but a little while, and men will laugh
 At these fantastic theories and views,
 These pious frauds, authors innumerable ;
 The Book will stay when its detractors go,
 And Daniel still survive the critic's den.

We are still waiting for the Dean of Durham to withdraw the words alluded to, which have given deep and widespread offence. But criticism, like Ritualism, has overreached itself, and we are steadily returning to a more sober attitude. In the judgment of many, Dr. Orr's *Problem of the Old Testament* has been an unanswerable refutation of the Graff-Wellhausen theory.

Still, we have much to learn from a sober and reverent criticism, and we must be careful lest our disgust at the extravagancies above alluded to should blind us to the value of much which scholarship of a very different category has produced. Brief mention may be made of some considerations which may guide us in our attitude to this whole perplexing question.

That the Bible is a library is now realized, but that it is also an Eastern library, is not always remembered. There is much in it which naturally appeals much more to the Eastern than the Western mind. There are passages in it which shock the susceptibilities of the West, but which present no difficulty and suggest no impropriety to the Eastern mind. The Bible was written, not for Europe, but for the world.

There has been nothing magical about the way in which these books have been preserved. We trace the providential care of God in the fact of their preservation to us. Yet it has pleased Him to permit them to undergo all the risks and vicissitudes to which ancient manuscripts are exposed.¹ They were composed, as far as we can tell, in ignorance of their destined permanence, and in ignorance that they would ever be collected into one composite and authoritative whole. The canon of both Old and New Testament was of slow and gradual growth. As Dr. Stock reminds us, "there was no reporter or shorthand writer present" to take down the *ipsissima verba* of the speeches as they were uttered. Some of the writings are frankly poetic and dramatic in nature, and representative of canons of literary art that prevailed in their day and country. All suffer from their translation into a language of a totally different genius. Parallel narratives undoubtedly exist. We may quite admit the fact of composite authorship without going to the absurd lengths which have been so cleverly satirized in the elaborate algebraical formula of the "Hexateuch according to Dr. Driver," with which a recent writer has entertained us.² Discrepancies as to numbers and dates are to be found. It is a matter of opinion how we explain and account for them.

Some will prefer to look upon Genesis, chapters, i-iii., as historical, some as allegorical, some as both historical and allegorical.³ It is one thing to practically deny

¹ For several of the following thoughts I am indebted to Dr. Eugene Stock's *A Plain Man's Thoughts on Biblical Criticism*.

² Rev. W. R. Lett, *Churchman*, April, 1913, p. 277.

³ Dean of Canterbury, Liverpool Church Congress, 1904. See also Dr. Griffith Thomas' *Commentary on Genesis*.

the impossibility of miracle and the very existence of any supernatural element in the Bible; it is quite another thing to advance the view that the reference to the sun standing still is "a misunderstood miracle"—a statement couched in the language of Eastern poetry and hyperbole; or to suggest that some occurrences which were considered miraculous are capable of a different explanation. A miracle is, after all, only an occurrence due to the working of some law of God of which we have at present no knowledge. Increased knowledge may bring us increased understanding of the ways in which it has pleased Almighty God to work. All God's workings in this world, whether we consider them normal or abnormal, are really supernatural, because whether they are due to laws of nature which we understand, or other laws as yet undiscovered, they are alike wholly dependent upon the power of a God Who is superior to the natural universe which He has created, and Who alone directs and controls it.

To many of us the attitude of our Lord to the Old Testament Scriptures seems to be both crucial and decisive. Much might be written or quoted ¹ on this most important subject. But even with regard to this, which many have thought an unanswerable contention, there is another side, which we ought to acquaint ourselves with and duly appraise. As Dr. Eugene Stock says, "Our Lord regarded the Old Testament Scriptures as authoritative, and I humbly hold that we ought all so to regard them. But I do think that unsafe inferences are often drawn from this. Christ's

¹ See Articles in the *Record* by Canon Ford, December 24, 1908, and Rev. G. E. A. Pargiter, December 29, 1911. *Our Lord and His Bible*, Prebendary Fox.

endorsement of the Old Testament as a collection of sacred books given by God to be the medium of His revelations to mankind does not, in my judgment, foreclose any one of the questions I have referred to above. I repeat that we have no right to dictate to God in what way He should have caused His Divine Library to be constructed, or to assume that a particular method defined by ourselves was actually adopted by Him." Dr. Eugene Stock's whole argument should be carefully studied. It is very easy for us, in our jealousy for the undisputed authority of our Lord, to judge our brother who respects it as heartily as we do, but who differs from our estimate of the way in which it pleased Christ to use that authority.

In conclusion, there are some other points which might be remembered with advantage.

1. Literary experts are often unreliable critics. As a writer in the *Standard* a few years ago remarked, "Linguistic learning is not the sole basis for sound criticism. The philologist is only one out of several witnesses whose evidence is to be taken. The archæologist is another and more important witness. But the function of the judge lies not with either of these specialists—who, like all experts, are notoriously liable to be deficient in the really critical faculty—but with some one accustomed to sift and weigh evidence. The late Lord Salisbury once observed with some cynicism, but with more truth, 'You can never trust an expert.' Much of that which passes as criticism is largely subjective, and coloured by the theological prepossessions of the critic."

2. Criticism, to be acceptable, must be really scientific. All the necessary factors in the question at issue must be allowed their full value. There must be no attempt to preclude the operation of any essential

factor. As Mr. Manley says,¹ "A criticism which rejects every idea of God being knowable, which mangles the Bible by cutting out at all costs every part which contains the miraculous, either in event or prediction, a criticism which assumes that God could not have imparted to the Prophet a truth in advance of his age, is not scientific, but in essence atheistic."

3. We must all remember that about a great many matters connected with this subject God has not made it possible for us to know or speak with certainty. He has made all the essentials of His self revelation in His Holy Word plain and unmistakable. About a great variety of other things of lesser importance He has left us in some doubt. Each man has therefore a right to his own view about such things as these, and we must agree to differ. With all our jealousy for what we regard as God's truth, we must still remember that often it is "not God's revelation, but only our theory about it, that is at stake." We shall never arrive either at unanimity or finality in our interpretations of many parts of the Bible. We may often have to suspend our judgments, and sometimes to revise our views. But as St. Peter says, quoting the ancient prophecy of Isaiah, "The Word of the Lord endureth for ever. And this is the word which by the Gospel is preached unto you."

¹ *The Record*, October 4, 1907.

CHAPTER XI

THE FUTURE OF THE PARTY IN RELATION TO DEMOCRACY

THE rise to power of the proletariat is the outstanding fact which confronts the Church of England to-day. The past century has seen it growing by slow degrees in knowledge, in influence, in self-consciousness, and in capacity for organized action. The opening years of the twentieth century have witnessed a rapid advance in the rise of the working classes, and whatever the future may have in store, it is probable that to a very large extent the organized forces of the masses will wrest from the classes the supremacy which has hitherto been theirs. It is easy to see that, whatever may happen, brains will always count. The masses will be unable to act without leaders. They are, and always will be, at the mercy of their leaders for the time being, their paid agitators and instigators, and their nominal trades unionist or parliamentary representatives. Ambition, brains and personality will bring these men to the front. Success, as long as it befalls them, will keep them there. It is true that good birth and breeding, broadminded statesmanship, practical and administrative ability, and the power of the purse, are all elements in the situation which will ensure some degree of influence and respect, but they will only command the possession of real authority in the country if

they are closely associated with and responsive to the growing force of public opinion. The masses have come into power, and will make their power increasingly felt through the determined and arrogant demands of their leaders. The position of these leaders will be far from secure. It will only be maintained by ceaseless agitating and strife-making. They will come to the front rapidly, and as rapidly fall into obscurity, when by some unlucky accident or false move they have forfeited their popularity. The leaders will come and go, will rise and fall, but the great movement will go on. The stream cannot now be held in check. It must rise and spread and burst its boundaries. As the years go by, and the tendencies and movements of the age acquire increasing momentum, all the institutions and forms of government, be they national, civic, municipal or ecclesiastical, must become increasingly dominated by democratic principles, and become increasingly at the mercy of the proletariat. The monarchy may remain, for it will be scarcely worth while exchanging a king for a president. Parliament will still have its parties, with a democratic Unionism on the one side and a Labour Party on the other. The disestablished Church of England, chastened by its fall, will still retain much of its old prestige, and will still constitute the premier religious body among the Churches. But in all departments of the realm, both civil and religious (if we are reading aright the signs of the times), the democratic ideal will prevail, and will become gradually translated from the realm of the theoretical to the realm of the actual. It is time that we read the writing on the wall. It is time that the Church of England, and especially our party in the Church, took a steady look into the future, and proceeded to shape its policy

and programme to meet the probable developments of the century.

Our concern, however, is not so much now with prophecy, whether that prophecy be gloomy or glowing in character, according to our personal standpoints and ideals, but with the attitude which we as a party should adopt in reference to the great democratic movement of the age. This we can say with no little confidence, that of all the sections in the Church of England, we stand to lose the least and to gain the most, because by our very principles and ideals we are the most in sympathy with Democracy.

The very fact of our strong opposition to sacerdotalism disposes us in favour of democracy. We maintain that the services of no priest are necessary as an intermediary between a man and his God. We uphold the truth of the immediate and unrestricted access of the soul to God. We stand for the priesthood of the laity, which is the very antithesis to sacerdotalism, and what is the priesthood of the laity but a great democratic principle? Our ideals of public worship favour a congregational, as opposed to a clerical or professional type. We are not in love with paid choirs, or a service performed vicariously on behalf of a silent congregation by a body of professional singers. Our natural genius as a party is in the direction of simple, hearty, congregational singing. What is this but democratic? We are not being dragged at the heels of a continental mediaevalism, and always under bondage to introduce some new revival of Roman ceremonial. Our ideals are English, not Continental, and our type of worship is such as the people can understand and follow. Once more, our very principles make us the sworn foes of autocracy and clericalism. If Evangelical incumbents are auto-

cratic, they are so in defiance of their principles. Who should be more ready than we to stand up for the rights of the laity? Who should welcome them more heartily into the counsels of the Church and admit them more generously to place and power? These are the principles of Evangelicals, and these are the principles of Democracy! If any party in the Church should sympathize with, and respond to, the democratic ideals and movements of the century, it is that to which we belong.

We stand to lose much less by such a movement than any others. The High Churchman forces up his service in defiance of the general wish of his congregation. We have no such desire to have our own way, indifferent to the sentiment of our flocks. We are, or at any rate, we should be, to a far greater extent the ministers of our people. If the wish of the people as to the ritual of their Church ever becomes the dominant factor in the situation, far less accommodation would be needed on our part than on that of others. The nation as such, in so far as it has religious convictions, is Protestant. So are we. We recognize, or we ought to do so, that our churches are not ours, but our people's. We manage and use them for them, and in their interests, not in ours. It is true that on matters of principle we have occasionally to act in opposition to many, sometimes to most of our people. Yet, if we are quiet and consistent, we shall win their respect, for they expect the parson to have a conscience, and to obey it. But in matters where principle is not involved, we should be only too glad to meet the wishes of the greater number, and use our authority for their greater good. Sometimes, too, it will be our wisest and noblest course to surrender clerical privileges for the greater good of the people. We have nothing whatever to fear from

democracy if we are true to our Evangelical principles.

It will, as a rule, be our wisest course to stand outside all political matters which involve party politics. Because other Christian bodies espouse the cause of a political party, that is no reason why we should do so. In the long run they lose by it. But in matters where the party element does not enter, in various efforts for social reform, those who have the needed qualifications may do valuable service for the Church and religion. The danger must be borne in mind of social work absorbing time and diverting energies which should be devoted to spiritual work. A strong religious motive must dominate the social work if it is to be a real hand-maid to the spiritual. But when the right motive and spirit are at the back of the time and energy directed to the social improvement of the masses, the labour for their material good may result in a spiritual as well as a material harvest.

Much may be done for the moral welfare of our parishes and towns by co-operation with other ministers of religion, with public bodies, and the local press. This will be referred to in another chapter, but it might be said here that Evangelical churchmen might do a good deal for the cause of religion directly and indirectly by getting into touch with the editors of local papers. In some towns, particularly in country towns, these local papers have a considerable influence. We should show that we appreciate the work of the Press, and make the editors feel that we value their co-operation in matters moral and religious. They will often gladly work with us for the good of the town when we have succeeded in convincing them that we have no ecclesiastical axes to grind.

Our municipal bodies are growing in importance and

powers. It would be for the benefit of our Church if a little more enterprise was shown in getting into contact with these and other public bodies collectively, and with their members individually. Surprise is sometimes expressed that the Church does not come into the open and assert itself in the public life of our towns. A comment upon recent action of this kind was that what was even more noteworthy than the action taken, was the fact that the Churches were taking action at all. We ought to make people see that the Church cares for the good name of the town, that it has a definite interest in the betterment of the people, and is concerned not only with the religion and morals of the townsfolk, but also with their health, their happiness, their housing, and their sobriety. The Church of England is not nearly so identified with all these things as she should be. Some of our Evangelical forbears were great social reformers. We have not developed this part of our heritage as much as we might have done. There are all sorts of ways of showing that you are your brother's keeper. There are more ways than one of playing the neighbour. The parable of our Lord shed a new light upon the nature of neighbourliness. Any one we can help is our neighbour. We need to be alert and ready for all kinds of service which may present themselves.

Our attitude to democracy, again, should be such as to show that we are genuinely thankful that the poor are coming into not a few of the good things of life. There should be nothing grudging about us. We are told by Christ to "rejoice with them that do rejoice," as well as to "weep with them that weep." We get much of the latter to do, but sometimes we lose opportunities for doing the former. If a little more colour is finding its

way into drab scenes and surroundings, if a wider range of interests in life is becoming accessible to the working classes, if some of them are learning to enjoy themselves more after our fashion, and if some of them are reaching up to our own general standard of knowledge, and sometimes surpassing it, what are these but occasions for sympathetic approval? We want to be less clerical, less professional, more human. We want to take a happy face about our mean streets. Christ was at home everywhere. It is for the servant to be as his Lord.

Let us try to convince people that the old Church, dignified and venerable though she be, is capable of adapting herself to the changing conditions. She, too, can be democratic without any real sacrifice of dignity. Her principles may be immovable, but her methods may change. Her gospel is eternal, but the language of the twentieth century is every whit as good a medium for unfolding it as that of the eighteenth. There is still, as of yore, the great and solemn fact of sin; man's nature is still a fallen one, the need of the human heart is no different to what it always has been, he is as helpless apart from Divine grace. But the Saviour is as near, and as competent to deal with human need, as in the days of our forefathers, and the Holy Spirit still stands at the door asking for admittance. These are grand old Evangelical truths. Are they not the very truths which this twentieth century democracy is needing?

We deplore, and rightly so, the widening gap between the masses and the Church. The working man as a class is out of touch with organized religion. We are all wondering how to win him back. But it is no good wasting time in unproductive lamentations, or ex-

claiming petulantly that it is "very wrong of the people not to come to church." We must take organized religion to them. Visiting pays. It does not often bring people to church; but it brings a little of the Church to the people. It brings cheer, sympathy, brightness, brotherhood. House-to-house visiting must be done. When the size of the parish makes it impossible for the clergy to do it alone, then the help of laymen and women must be secured so that, in some form or other, the inmates of every house receive a regular official visit from the staff of their parish church, whether paid or unpaid. Night visiting for men, social evenings for men, with refreshments, smokes, lectures, discussions and occasional games, do something to break down barriers. They may not bring men to the church, but they bring the Church to men.

It is a great thing to be breaking down barriers. There is no royal road, and there are many disappointments along each path we try, but we must try, none the less. Somehow we must get into touch, we must find points of contact. If we take an interest in their interests wherever we can, it will bring them one step nearer to taking an interest in our great interest. Wherever we go—to sick or poor, to the tennis party, or the working men's club, we must go in the spirit of prayer, keen on seizing any opportunity, if one should come our way, of witnessing for Christ. If a personal reminiscence may be pardoned, the most immediately fruitful talk in the writer's experience was after a hard-fought single at tennis, which heavy rain brought to a sudden stop, and by its continuance afforded the opportunity for a talk with one who had lost his faith, but who was wistfully longing to find it again.

It is true that in the majority of cases house-to-house

visiting brings little tangible result, and the people seem brought no nearer to the Church. But when sickness or trouble comes, then the parson is no longer quite the stranger. He is more of the friend than he would have been but for his visit. And illness may afford the opportunity to deepen the impression that the Church knows and cares ; and that the Church after all is but the visible representative of the great Almighty Father Who knows and loves and cares, Who sent His Son to seek and to save, and Who sends His Spirit to restore and to renew.

It may be that the growing force of democracy will demand and will obtain the disestablishment of the Church. As a body we Evangelicals are almost unanimously strong supporters of the Establishment and its consequent national recognition of religion. While we see some gains to the Church that disestablishment would bring, we cannot see any that it would bring to the nation. We do not think that the gains to the Church would compensate for a moment for the loss to the Church and the loss to the nation that would be inevitable. We will resist it quietly and without invective or heat ; but we will resist it with all our hearts in the name of God. But if it does come to pass—what then ? We lose prestige, privilege, status, influence, predominance. Yes—but is it by these things that we live ? We lose in endowment. Yes—but may we not trust our God to move His people to supply our needs ? We are wont to teach our people to live lives of simple dependence upon the Heavenly Father for their “ daily bread.” Are we not prepared, if need be, to act up to our teaching ? Supposing we suffer in pocket, shall we not gain in public sympathy ? If we suffer in prestige, shall we not gain in real influence ? If our status as

a Church is lowered, will not our real position in the people's sight be raised? Is it by privilege and prestige we live? Is it our dignity that we are jealous for? It used to be said that "the Church was dying of dignity." Is there still some truth in the satire? It may be our lot to prove to the nation, in a way untried before, by what, and for what the Church is living.

Here in this very matter of the growth of democracy the Evangelicals have a grand opportunity. Instead of kicking against it, and resisting it, and sulking because our prestige is waning, let us meet the movement frankly and fairly, honestly and cheerfully. Have we not preached from our pulpits that every soul of man is equal in God's sight? Let us show that we mean it. We need not go out of our way to tout for notoriety and popularity by cheap and unworthy methods. We can still retain the true dignity that all unconsciously is the garment of the whole-hearted, self-sacrificing shepherd of souls. But for the sake of our God, and our brother man, we can afford if need be to sacrifice a great deal of the externals of our Church position. And, passing ourselves through trial and adversity, we may find that we have come down nearer to our brother man, in all his trials and adversities. So the Church of England may rise from the tidal wave of democracy, humbler, it is true, but with a stronger, firmer hold than she has ever before possessed upon the respect and affection of the British nation.

CHAPTER XII

THE FUTURE OF THE PARTY IN RELATION TO CHURCH REFORM

THE advent of democracy increases the urgency of Church Reform. It transfers the question from the realm of academic interest to that of urgent practical necessity. In view of the changes taking place in the nation, it becomes apparent that if the Church cannot reform herself she must go under. The anomalies which are permitted to linger in the Church are not tolerated in any other walk of life. It is doubtful how much longer they may be safely tolerated in the Church. If the Church cannot respond to the general movement in the nation, and set her house in order, she will forfeit her claim to the title of a National Church, and she will have no right to complain if the nation divorces her from a position which she is not competent to occupy. In the relations of Church and State a deeper question is involved than that of incompatibility of temper. If the Church cannot fulfil her part in the marriage contract, she will be accounted unfaithful to her trust. It is the future of the nation that must be kept in mind when the future of the Church is considered. The real question is—How is the Church to prepare herself so as to profit by, and not to suffer from, the incoming tide of democracy? This is a point of view which might be remembered with advantage.

The subject of Church Reform is as large as it is difficult, and the very antiquity of the Church only increases the difficulty of reforming her. Yet the matter is urgent, and the sands of the Church's day of grace are running out.¹ "There is hardly any part of Church organization which does not call out for almost immediate reform. Church finance is in a state of chaos ; patronage as administered is a scandal and a shame ; clerical incomes are, in their irregularity, a subject to make angels weep ; organization is mainly conspicuous by its absence, and is often rendered impossible by the cumbrous size of the diocese over which one man has to preside. Whether it is towards clergy pensions, the status of the unbeneficed, the position of the laity, the work of foreign missions, the use of the Prayer Book, the ornaments of the Church and the minister, the supply and training of the clergy, or the increase of the episcopate, it is all the same. Reform is imperative, yet it is hedged about with such difficulties that men fear to tackle it. How can the Church be induced to make up her mind so that even one of the many desirable reforms may be accomplished ? For it is certain that, until that mind is made up, effective and sufficient reform will not be possible. From time to time, in grave ecclesiastical assemblies, the consideration of various points of Church reform recurs, and mild resolutions are passed, followed leisurely by some infinitesimal adjustment, after which things relapse into their normal state of inaction, and the present amazing anomalies are permitted to continue, a bar to progress, a stumbling-block to the faithful, and an object of ridicule to those outside the pale."

Even if, on the author's part, the necessary qualifica-

¹ Rev. F. L. H. Millard, *The Churchman*, October, 1909.

tions were present, the subject is far too large and complicated to be even reviewed in a single chapter. All that will be possible will be the consideration of some features of the subject in their relation to the future of the Evangelical Party.

The topic of the moment is the new Finance Scheme which has resulted from the labours of the Archbishops' Committee on Church Finance. Here at last is a definite forward step for the development and co-ordination of several important branches of Church finance. It was to be expected that a carefully thought out scheme such as this would have afforded evidence of real statesmanship, and would have revealed not only a broad insight into human nature, as human nature expresses itself in the motives and methods of charity and almsgiving, but also an obvious determination, which left no opportunity for suspicion, that the sentiments and convictions of each party in the Church should be fully recognized. If a little more common sense and conciliation had been shown, the scheme would have received the heartiest of welcomes. Instead of that, it has quite gratuitously put people's backs up in every direction. The acceptance of the principle upon which the whole scheme depends—that of an assessment or Church due—is calculated, in the opinion of the Dean of Canterbury, to result in ¹ “the checking at their source of the streams of Church finance.” “We wanted,” he continues, “to be told how to quicken and organize the vital force of freewill offering. We have been told instead how, with the utmost ecclesiastical propriety, it may be extinguished.” Says another prominent Evangelical : ² “If the primary object of the scheme is

¹ *The Record*, April 11, 1913, p. 329.

² Mr. R. Maconachie. *The Record*, May 9, 1913, p. 430.

to try to reach the wills and pockets of those who are doing nothing, or scandalously little, in the way of helping Church work, then surely those who are already doing much ought to be encouraged, not thwarted. Every shilling given to the Additional Curates' Society, or the Church Pastoral-Aid, to the S.P.G. or the C.M.S. ought to be reckoned to the credit of the diocese or parish from which it comes as in every way equal to offerings given to the officially-collected fund."

But apart from the question of assessment, another very serious objection lies in the uncertainty as to the position under the scheme of the voluntary societies. A statesmanlike Report would have been careful, not merely to tolerate the great voluntary societies of the Church, but to cordially recognize them as being, both at the present time, and certainly for a long way into the future, absolutely indispensable to the Church. It is the most shortsighted policy to dream of superseding the Church Societies. The weighty words of the Dean of Canterbury may again be quoted to advantage: ¹ "Have not all the greatest achievements, either in the Reformed English Church or in the Mediaeval and Roman Churches, been due, not to the official action of the Church, but to the great Societies which have arisen in it from time to time, often in strained relations with its authorities? What would the Church of the Middle Ages, or the modern Church of Rome, be without the Benedictines, the Franciscans, the Dominicans, the Jesuits? What would our own Church have been without the Society for Promoting Christian Knowledge, the Society for the Propagation of the Gospel, the National Society, the Church Missionary Society, the Bible Society? The value of such Societies, as

¹ *The Record*, April 11, 1913, p. 329.

distinct from the Church as a whole, is that they afford opportunity for the play of that purely voluntary impulse which is indispensable for the development of combined action and force. The Church as a whole, includes such varied sympathies and inclinations, that it is impracticable for them to unite in one harmonious course of action. But those sympathies and inclinations fall, on the whole, into certain groups or classes, and those who share them are sufficiently at one to be able to act together as a united force. They can be led and guided by the chief representatives of those sympathies, because they can trust them thoroughly. To speak the truth, as it is best to speak it in such circumstances, Churchmen generally will never place themselves, their charities, their energies, their enterprises, in the hands of the Bishops or of other official authorities of the Church. If they could ever have done so, the experience of the last thirty years has made it impossible for the present. The manner in which the Bishops have given way to the avowed enemies of the Reformation among us has established the deepest distrust of their action among the Evangelical clergy and laity. To place the work of our Evangelical Societies, missionary or home missionary, under the control of what is called 'the Church,' in this connection, would be to abandon every security for the purposes for which they were founded. Apart from that consideration, it would be to abandon the most powerful instrument for producing great spiritual results that the Church at large has ever known."

On the other hand, the merits of the scheme are as conspicuous as its defects.¹ "It is calculated to carry by storm the heads and hearts of the great middle body

¹ Mr. Albert Mitchell, *The Record*, May 9, 1913, p. 430.

of Churchmen, who want a lead which seems to them common-sense, are suspicious of the religious enthusiasm which they associate with 'partisanship,' are overcredulous of the assertion of 'breadth' and 'non-partyism,' and count the biggest battalions on a show of hands or poll." It is notorious that in respect of giving to Church work, and especially to Church work outside the limits of the man's own parish, the average Evangelical is far and away more generous than any other of his brother Churchmen. Whilst the Ritualist wants to spend every penny on the fabric and ceremonial of his Church, the Evangelical, with his broader vision, is willing to sacrifice some of the luxuries of religious worship for the sake of his needy brothers at home and abroad who have not so much as its necessities. The scheme, therefore, may do an important work in arousing many selfish, or simply thoughtless churchmen to a sense of their duty to the support of the Church as a whole, and of broadening the vision and stimulating the charity of a large number of narrow and parochially-minded Churchmen who have had no conception of their personal responsibilities to minister to the varied needs of the Catholic Church.

Now what should be the attitude of Evangelicals to this scheme? We cannot do better than quote again from Mr. Albert Mitchell:—"There are four policies which lie before Evangelical Churchmen: (1) Acquiescence; (2) Hostility; (3) Neutrality or Lethargy; (4) Criticism or Amendment. The first (acquiescence) is tantamount to surrender, because the scheme outlined in the Report will damp out enthusiasm, and put Evangelicals under the heel of the Diocesan Committees of Finance, on which they are not likely to be better represented than on the Central Committee. The

second (hostility) means an early pitched battle, with every possibility of defeat, because a hostile attitude will unite all the 'middle' men against the Evangelicals; but it would at least be more honourable than surrender. The third (neutrality) would be the worst of all. To 'refuse to pay,' and sit still; to chalk up 'No Popery,' and run away, will be simply to hand over the official plant to non-Evangelicals, and to look calmly on while a ring fence is built round Evangelical preserves, to restrict a 'sphere' which will be steadily encroached on from outside, but will never be permitted to expand. There remains the fourth policy—Criticism. Now resentment or deprecation of criticism is at all times a sign of weakness; but criticism is a necessary condition of life, and implies sympathy and interest. I believe that the best course for Evangelical churchmen to adopt is to be 'in' at the start with the scheme; to accept the principle that this matter of Church Finance is the concern of the whole Church, and that the selfish isolation of mere parochialism ought to be ended, and vigorously to criticize the weak points in the machinery and methods proposed, and show themselves expert and competent to take a leading part in the perfecting and rectifying of such machinery and methods. If they do this they may get the confidence of the middle body, guide the scheme into right lines, and make it a blessing to the whole Church."

It must be made plain to those in authority that Evangelical support is a factor that counts, and that it will not pay to ignore or ride roughshod over our feelings. As has been pointed out, it is Evangelical devotion which has called forth, and is still calculated to call forth, the largest proportionate contributions to extra parochial purposes. If our support is desired, the

suspicion which the Report has occasioned must be allayed. The position of our Evangelical Home Mission Societies (e.g. the Church Pastoral-Aid Society) must be adequately safeguarded. The fear of partisan administration must be removed, and "the individual right of allocation of gifts, or choice of channels of liberality, must be jealously guarded."

In spite of its faults, we welcome the scheme ; for the scheme, if duly amended and honourably worked, means progress. We are anxious to support it if we possibly can. But we must be convinced that there is in it no aim "at crushing out the Evangelical party and interests."

The words of another layman will form a fitting termination to this part of our subject : ¹ "The realization of the fears which Evangelicals very reasonably have on such important matters as training and maintenance of the ministry, and of church building, cannot possibly be prevented but by their holding a proper position on these Diocesan Finance Committees. This can only be got by participation. So also in the protection of the position of our Evangelical societies. I see in the scheme that, if they throw themselves wholeheartedly into it, Evangelicals can obtain their rightful place in the Church's councils ; also the laity, also the representative bodies ; and the result will be, if it is properly and faithfully used, the gradual elimination of churchmanship not loyal to the Reformation and the Prayer Book, and the restoration of unity in the Church on broad but sound lines."

The Church Finance Scheme has been dealt with at some length—principally by way of quotation—not only because of its immediate interest, but also because

¹ Mr. T. G. Hughes, *The Record*, May 9, 1913, p. 430.

it suggests the lines on which reform in the wider region of Church finance is likely to proceed. When the subject of Church finance as touching the missionary work of the Church is entered upon, precisely the same difficulties will face the Evangelical Party, and precisely the same safeguards will be demanded by it. The Society system must be preserved inviolate. It gives us the only security that the gifts of Evangelicals will go to the kind of work of which its donors approve, that the agents shall be the kind of men whom they are glad to employ and honour as their representatives, and it gives a stimulus to liberality which any scheme managed by "the Church" would never produce. On the other hand, the fact that a vast number of churchmen do little or nothing for Foreign Missions is a disgrace to the Church; and if a central, comprehensive scheme (similar to the scheme now before the country, and amended as we feel that scheme will have to be) for enlisting the support of the whole Church for her Missions abroad could be floated, while it might not help Evangelical Societies very much, it might help the cause of Foreign Missions considerably. The little churchman needs to be shamed out of existence by conversion to larger views of Imperial Christianity.

But from a practical point of view, one of the most pressing of all needs is the securing to the beneficed clergyman of a living wage and to the unbeneficed curate some degree of security of tenure. Most of our largest and hardest questions turn upon finance. The increase of the Episcopate is largely a matter of finance; but as long as the Bishop is supposed to live in a castle like a feudal prince, and receive an income accordingly, it will be quite impossible to stir up much enthusiasm about increasing their number. The whole idea of the

pomp of Bishops, with their absurdly costly establishments, is an anachronism. Let the Bishops begin to reform themselves, to dispose of their castles and palaces, pool their incomes, and allow themselves a maximum of £2,000 a year and a minimum of £1,000, and set free all the remainder for the provision of new bishoprics ! If they were to give the Church a lead of this nature, the response of the Church would be magnificent. But it will never be magnificent while they maintain an antiquated tradition, and continue to expend what amounts in the aggregate to a vast sum of money on extravagant and superfluous establishments. If the Bishops, by a united self-denying ordinance, disposed of their palaces, simplified their establishments, and out of the large surplus funds created the new bishoprics which they and the Church so greatly need, a magnificent stimulus would be given to a united effort on the part of the laity in each diocese to raise the value of every living in the land to a permanent sum of £250 and house. This question is so large and so difficult that there is no man possessed of the necessary authority, courage and ability who has the time to tackle it. The Bishops will never touch it, if for no other reason, because they will never have the time. Churchmen of all schools of thought are wondering why they do not appoint a Committee to tackle the whole question in its two parts : (1) the pooling and subdivision of all Episcopal and Cathedral incomes, the disposal of extravagant castles and palaces in spite of all their historic and sentimental associations, and the formation out of the proceeds of the needed new bishoprics. (2) The question of securing for all the clergy, both beneficed and unbeneficed, a living wage. The laity would, without doubt, rise to the occasion on

a very large scale, if they saw the Episcopate honestly engaged in self-denying and drastic reforms.

From Church Reform as it affects Finance, the Episcopate, the Diocese, and the Mission field, we pass to other branches where it is urgently needed. The reform of Convocation has been demanded in vain for years. Its constitution is too preponderatingly official. The beneficed clergy are but ill-represented. The unbeficed are not represented at all. The reform of patronage is another matter which demands attention. The parishioners should be given a definite voice in the appointment of their incumbent. It is even a question whether the parishioners, through their representatives, should not be allowed a modified power of veto. The arbitrary way in which many an appointment is made, succeeded as it often is by the arbitrary action of the new incumbent, deeply offends many sincere and earnest churchmen. "*Le cléricalisme, voilà l'ennemi*" is the despairing cry of many a layman in the Church. It is the autocracy of clericalism which kills the sympathy and checks the support of a large body of the laity. The day for this autocratic professionalism is passed. The laity must be ungrudgingly admitted to their right place in the management of the Church. Every parish should be entitled to be consulted through its representatives in the appointment of its minister. If the people are given their say in the choice of their incumbent, they may be expected with a good deal greater confidence to do their part towards his maintenance. Our leaders must recognize that in a democratic age such as this, the nation is expecting that the Church will justify her proud position by a frank application to all her departments of the principles of democracy. And since the recognition of the laity is a main

principle of Evangelicalism, our party should be to the forefront of the Church in its demand for such measures of Church reform as will admit the laity to the place to which it is entitled.

On another matter of Church Reform, the question of Prayer Book revision, a very few words will suffice. The subject has been so widely discussed that few intelligent churchmen are unfamiliar with its main bearings. As Evangelicals we welcome Prayer Book revision, provided the doctrinal position of the Prayer Book and Articles is unimpaired. We desire facilities for far greater variety and elasticity in our services. Several additional and alternative forms of service are needed. We want a revision of the Lectionary, many additional occasional prayers (including prayers for Foreign Missions), powers to adapt services to the needs of poor districts, and a greater variety between Morning and Evening Prayer. None are prouder than Evangelicals of "our incomparable liturgy," but none are more conscious of its need for adjustment and enrichment to meet the demands of the present and the future. It is absurd to imagine that a liturgy which suited our country 300 years ago is adequate to supply the needs of all the various developments of the Church's activities and ministrations in the present day. Doubtless every man has his own ideas as to how in detail he would like the Prayer Book reformed. But if all matters of doctrine which inevitably stir up acute controversy were resolutely excluded from discussion, a great deal could be effected in the way of alteration, improvement and enrichment which would command the hearty assent of the bulk of churchmen, and not least of Evangelical churchmen.

The wise words of Prebendary Eardley-Wilmot will

make a fitting conclusion to our subject :¹ " When, therefore, we can safely gain liberty, and help in any way the spiritual life of the Church, by wise alteration and addition in non-essential matters of practice, let us, as a living Church, go forward and strive to meet the needs and thoughts of the present day, undeterred by any fears of dissension and disunion, where all is done for the glory of God and the common weal ; recognizing that the blame for dissension and disunion, if it came, would rest with those who opposed such reasonable and desired reform. But where principles of truth are at stake, and where the changes proposed would favour doctrines which the Church of England has distinctly repudiated, let us, for the present, at any rate, hold our hands. Let us as Evangelical Churchmen, take our stand upon the principle that some changes in the Book of Common Prayer are both expedient and necessary, and will conduce to spiritual life in the Church ; but let us at the same time steadily resist any changes which would destroy the present balance and practice in the Church, take away from its primitive and scriptural standard of doctrine, and take the Church of England in its authorized formularies back to ' the Romeward side of the line of deep cleavage which separates the Anglican from the Roman communion' . "

¹ *The Churchman*, September, 1909, p. 683.

CHAPTER XIII

THE FUTURE OF THE PARTY IN RELATION TO NONCONFORMITY

IN no department of Church life has the Evangelical Party of the future a greater work to do than in the problem of the relation of the Anglican Church to Nonconformity. Here our party has its great opportunity and mission. It stands midway between the High Churchman and the Free Churchman. It has the power, if it knew how to use it, of interpreting the one to the other. It has marked differences from both, yet far more marked resemblances. Along with the High Churchman, the Evangelical inherits the splendid traditions of an ancient, historic Church, he prizes her liturgy, he values her sacraments, he approves her system of Church organization, and he appreciates a type of public worship in which solemnity, dignity, beauty, and reverence are conspicuous elements. The Evangelical Churchman is a whole-hearted Anglican, proud of and deeply attached to the Church of his fathers. But with his orthodox Nonconformist brother, he, too, has many and great things in common. They stand alike for a distinctively Evangelical faith. In opposition to sacerdotal ideas, they emphasize alike the priesthood of the laity. They alike prefer simplicity to theatricalism in public worship. They emphasize alike the importance and the beauty of the immediate

access of the soul to God. Thus possessed, as he knows himself to be, of great and strong affinities with both, the Evangelical Churchman is conscious that he occupies a central position in the Catholic Church of Christ; he looks at catholicity in its broadest aspect, he realizes that the movement must begin with his separated brethren at home, before the thought of its extension to his brethren of the Roman and Greek communions can be seriously entertained, and he is aware that he has the power, although it may be in a small and restricted sphere, of acting not only as the interpreter, but also as the mediator, between the larger section of the Church of England and the bulk of the orthodox Nonconformist bodies. It must be confessed that in the past the Evangelical has been slow to perceive the unique opportunities which the centrality of his churchmanship confers upon him, and he has been still more slow to put them into practical operation. But we are looking, not to the past, which has gone beyond recall, nor merely to the immediate present, which is black with the lowering clouds of conflict, but on to the future, which is bright with hope.

It is the vision of the dawning of a brighter day for Christendom that is slowly taking shape and form in the view of the watchmen who stand in their lonely posts upon the Church's towers. The vision is "the vision of unity." Here and there, to churchmen of different schools of thought, the vision has appeared. It has been the prospect of something far distant, but of something fair and grand and beautiful. It is a heaven-born vision. It does not arise from the contemplation of things as they are. The present position of things in Christendom is far more strikingly significant of "our unhappy divisions" than of any vision of

unity. Those who behold the vision are conscious that it comes to them from God. By their brethren who only see things as they are, and do not see things also as they might be, they are regarded as visionaries. They accept the term with meekness, for they are quite aware that this is how they must appear. Yet they feel that they may have some little affinity with "the goodly fellowship of the prophets," who, along with the severely practical apostles and martyrs, also praise God. And they draw encouragement from the prophetic word—"it shall come to pass in the last days that . . . your young men shall see visions, and your old men shall dream dreams." The memory of the vision, or the sight of it—as it recurs from time to time—produces in the heart a deep and wistful longing for the better day, when our rivalries, and jealousies, and animosities shall pass for ever away, and when brotherly kindness and love shall triumph. It brings also something more practical than the wistful longing, for it produces a resolute determination to set to work watchfully, earnestly and patiently to translate, even if it be only on a very small scale, that longing into practice. No one who has ever seen the vision can be the same man again. He must at once begin to alter his attitude to his brother Christians, whether they be Nonconformist or Roman Catholic. He cannot do otherwise. He has seen the heavenly vision of the great fundamental unity of the family of heaven, and he cannot but set to work to do his little share towards bringing that vision down to earth. He becomes henceforth a worker in the cause of Christian unity. He adopts, consciously or unconsciously, the motto inscribed upon the door of the Tent of Meeting reared as a sacred shrine among the distant Cumberland hills—"All one in Christ Jesus."

It has been said that it is only a few large-hearted Anglicans—High Churchmen, Evangelicals, and Broad Churchmen, who have seen the vision of unity. Yet to say that is to do an injustice to many equally large-hearted Nonconformists. It has been suggested that Nonconformists do not want unity, but strife. But that is to calumniate many devout souls who live and long and work for peace. It has been said that there has been no expression of this desire from leading Nonconformists. If that be true, there may be reasons. The obstacles to unity are very great and grave and powerful. It would be folly to underrate them. But the longing for unity has come to not a few, it is growing with the years, it is here and there being fed and fostered by happy co-operation, it is being cemented here and there by united prayer.

The Mission Field is doing a great work to bring it about. For in the Mission Field co-operation is not an academic theory, but an actual fact in regular daily operation; it is the rule rather than the exception, whereas in England it is the exception rather than the rule. "India, Africa, China, Japan for Christ" is becoming the absorbing ambition which is drawing the different Churches together by a bond of ever-increasing strength. There are exceptions here and there, where the old narrow, bigoted partisan spirit comes to the front, and mars the comity and prevents the co-operation. But the narrow spirit is moribund, and the narrow-minded missionary is behind the time. It is the Church of India, of Africa, of China, of Japan that is the ultimate goal of the far-seeing missionary, Churches, each of them, which shall be national, indigenous, racy of the soil, Eastern not Western, expressive of the attitude of the Eastern mind to the Eastern

revelation of the Deity which has come to East and West alike though the medium of an Eastern library, pourtraying an Eastern Christ, rather than expressive of all the distinctions and divisions, whether grave or trivial, which the history of Western Christianity has so sadly emphasized.

The movement towards unity may appear to be making but slow headway in the homeland. The political events of the last few years may indeed have driven it back upon itself. But the check is only temporary. The whole tide of missionary endeavour expressed in the world-wide growth of Christianity is coming in with a momentum that is irresistible. Not only the Churches of the Mission Field, but the Churches, growing in number and power, throughout the wide domains of Anglo-Saxon Christendom—the Churches of the United States of America, and of the British Dominions beyond the seas—are all beginning to move in the same direction. Decade after decade will witness the influence ever increasing of the Daughter Colonial and Missionary Churches upon the old, slowly-moving Mother Churches in the homeland. They will try experiments which we dare not yet attempt. They will learn lessons by experience, which they on their part will be able to teach us, lessons which will be invaluable to us at home, if we have the grace and humility to profit by them. At last the Daughter Churches will arise and say to the Mother Churches, “We are living together in peace, and love, and harmony, and in all the happy fellowship of kinship; it is high time for you also to live and work together in peace and good-will—for are not ye that strive sisters?”

But well before any practical steps can be taken

towards giving effect to the unity for which some at home, and many abroad, are striving, the spirit of unity must come into being, and permeate the Christian Churches. The spirit, like the vision of unity, is a gift from heaven. Genuine fellowship is the product of unaffected love. Efforts at co-operation are constantly being thwarted, or at least seriously impaired, by the lack of the spirit of brotherly love. "Love of the brethren," it must be sadly confessed, is very largely lacking in the home Churches. When love, and the sympathy which flows from love, are absent, then public acts of co-operation between Churchmen and Nonconformists are sure to appear artificial, unreal, and unnatural, both to their respective members and to their outside and mutual critics.

Love is a tender plant, of slow growth and slender form. It is easily injured, stunted, checked. It needs careful protection and patient nourishing if the plant is to grow up into a beautiful and fruitful tree. Bitter winds are assailing it to-day; and those who are anxiously watching its growth are hard put to it to shelter and protect it. The soil of fallen humanity in which it has been planted, is poor and uncongenial; the climate of North-Western Europe is raw and inhospitable. But the tree has been planted by the hand of God, and He will not let it die. It is the Holy Spirit Who has sown the seed and Who is rearing the seedling of brotherly love. And however wild be the winds and inhospitable the soil and climate, we believe that He will make it to grow, until brotherly love between His Churches, unaffected, mutual and spontaneous, becomes a tree at which men shall marvel for its strength and for its fruitfulness.

But it pleases the Holy Spirit of God to work through

human agency, and it is for us to seriously consider how we may foster the spirit of unity which must permeate both the Anglican and the Free Churches before anything approaching to reunion can be seriously entertained. One of our first concerns will be to study our respective standpoints, and get a definite understanding as to the nature and the extent of those things in which we agree and in which we differ. The study must be accompanied by a true sense of proportion and perspective.

The essential condition for successful study is the willingness and the capacity to look at things from the standpoints of others. We must see our separated brethren and their relation to the Anglican Church from their own points of view. Unless we are willing to do this we simply confess our unfitness for our task. In regard, for example, to the Disestablishment campaign, we must admit that the Nonconformist has a standpoint, and we must get to understand it. We may think their standpoint a wrong one on historical, moral and religious grounds. We may consider the present Bill to be both historically, morally and religiously wrong; but we must at least take the trouble to understand what is the motive which can unite a large number of earnest, devout, Christian people in support of a political scheme for suppressing any kind of national recognition of God. Granted that the motive power behind the Bill is not a religious but a political one, yet what is it which has given it the enthusiastic support of large numbers of religious people? The Bill may be the tool of the enemies of religion, but it is the friends of religion that are assisting to forge it, and they are obviously doing it, as they consider, in the interests of religion. It is plain that a large number of

religious Nonconformists honestly believe that the cause of religion in the British Isles would be furthered, instead of retarded, by the disestablishment and humiliation of the Anglican Church. It is insincere to assert on Church Congress platforms that the Nonconformist Churches give manifest signs of the presence and power of the Holy Spirit, and then on another platform to declare that there is nothing but envy and jealousy of the Church of England behind this Bill, and that they are committing an act of simple and unabashed robbery. It is far better that these platitudes should not be uttered if they are not sincere. They do harm, not good, to the cause of unity, when those who enunciate them fail to live up to them. "Out of the same mouth proceedeth blessing and cursing! My brethren, these things ought not so to be."

Now as soon as we attempt to put ourselves into the position of our Nonconformist brethren, we begin to make some discoveries. We discover, for example, what Anglicans do not seem generally to understand, that the members of the Free Churches are just as proud of their Churches as we are of ours, and just as attached to them as any Episcopalian is to his. They, too, have had a history, very different from ours, it is true, but a history upon which they look back with thankfulness and pride. They, too, have their principles and traditions, for which they have suffered not a little in the past, and which they cherish with deep attachment and jealous care. While there are features of Anglican order and worship which they appreciate, there are others which they cordially dislike. Our ancient Church, with all her anomalies, injustices and irritating anachronisms, tied and bound with all sorts of antiquated restrictions and rent with party strife, is not at the present

time remarkably attractive to the Nonconformist mind. They are a little suspicious of some of the suggestions towards reunion which have been made in recent years.¹ "The Lambeth documents make it perfectly clear that nothing else is thought of but the swallowing up of Presbyterianism. Whatever concessions may be made, in imitation of the precedent of 1610, for the purpose of smoothing the path for ordained ministers who might shrink from an admission that their Presbyterian ordination had been invalid, at all events, in the future, all ordinations will be Episcopal. This is not so much plainly stated as everywhere implied, nothing else having so much as suggested itself as possible." It is clear that representative Nonconformists deem the suggestions which have been advanced from the side of the Church of England too one-sided to merit very serious consideration. They feel that, with rare exceptions, Anglicans do not understand their point of view, and are not willing to meet them half-way. On the question of Episcopacy alone, the following quotation from Dr. Vernon Bartlet is sufficient to show that the Nonconformist view needs study:² "So far our argument has tended to show that serious modifications in the administration of 'the historic Episcopate,' as it exists in modern Anglicanism, are needful in order to adjust it more fully alike to the ideal of Church fellowship contemplated by the New Testament, to the practice of the Church for some two or three centuries (i.e. when her membership was sincerest and purest), and to the growing experience of Church life at large, since the various modern communions took shape." The interesting discussion

¹ Dr. Stalker, *The Churchman*, September, 1909, p. 651.

² *The Churchman*, 1909, p. 429.

on the Problem of Home Reunion in the columns of the *Churchman* ¹ has brought out these and other significant facts. But the following quotation from an article by Dr. A. W. Robinson shows that the Anglican Church is not altogether destitute of men who possess the largeness of heart necessary for the understanding of the subject: ² "There will be many a struggle and many a failure before the eventual solution arrives. And that solution will have to be a bigger thing than most of those who desire it imagine. No settlement can be lasting which does not find ample room for the fullest and freest expression of every positive conviction on the part of all who are to be included by it. Those who return to us must return with the full assurance that they will be giving their witness, and safeguarding what is dear to them, more completely by doing so than by continuing to protest from outside. The platform must be spacious enough to hold us all. No nicely-calculated reduction to an incontestable minimum will serve as a basis of agreement. Undenominationalism, with all its fair promises, is now passing ignominiously through the bankruptcy court. The reunion of the future will be obtained, not through compromises, but by comprehension. It will be a case of the Least Common Multiple and not of the Greatest Common Measure. Unity is waiting until we have relearnt the old lesson: 'All things are yours'."

Dr. Stalker sums up the situation in the following sentence: ³ "In short, if there is ever to be any real

¹ 1909, pp. 31, 90, 258, 423, 649, 810, 887; 1910, p. 44; 1911, pp. 119, 418, 490, 910; 1912, pp. 489, 729.

² *The Churchman*, April, 1909, p. 263.

³ *The Churchman*, 1909, p. 653.

negotiation for union between Anglicans and Presbyterians, the Churches must meet on a footing of absolute equality, and there must be no foregone conclusions on either side."

After all, what right have we to expect it to be otherwise? If in our preliminary advances to the Free Churches there is any underlying implication that we are denying their possession of "a full orb'd churchmanship," is it not quite obvious that it would be contrary to their own self-respect to entertain such overtures? We must make the same allowance for *amour-propre* on their part that we expect them to make on ours. We must make no suggestion to them to respond to which would be *contra honore et dignitate*. The simple truth is that all ideas of such a thing as reunion with Nonconformist Christianity are not worth entertaining until the Anglican Church has brought herself to admit, and has learnt to appreciate, the churchmanship of the Free Churchman.

But it is unity, not reunion, that is our immediate objective; and even the distant outward reunion is contemplated rather as a great catholic federation of the Churches than a stereotyped uniformity of order and worship. Uniformity is not only impossible, but undesirable, even if it were possible. The Catholic Church is the gainer by diversities of forms and methods of worship. While the religious sentiments of many Christians find the most suitable expression in a liturgical worship, there are also many more to whom an extemporaneous type of worship is far more congenial and helpful. We deplore the multitudinous subdivisions into which Nonconformity is severed, the reasons underlying which are comparatively trivial and altogether insignificant compared with the effect they have

produced. We regret that Nonconformity seems to be in its essence fissiparous, and we rejoice at any movement in its ranks which tends to unite sections of Churches which for no sufficient cause have split apart. But we cannot deny the fact that a form and method of public worship such as the larger Nonconformist bodies exemplify appeals to a considerable number of Christian people who are not attracted by our more formal, stereotyped, and dignified type of worship.

It is a great pity that more Anglican clergymen do not familiarize themselves with the Free Church type of public worship. They would doubtless, after the experiment, come away with the feeling that our own is the best. But they would have learnt that it was possible to worship the Almighty with reverence of heart, and with devotion of spirit, through other channels than that of our "incomparable liturgy." When the spirit of worship is present, the form of worship becomes a secondary consideration. We vastly prefer our liturgical service, as our Nonconformist brethren vastly prefer their extemporaneous service; but it is quite possible in either case to appreciate and enjoy a type of service that we do not prefer, and for both ourselves and them it is no little gain if we can occasionally throw off the shackles of prejudice and learn to join one another in acts of united worship when the form of worship differs from that of our own personal preference or inherited traditions.

Meanwhile, there is much that churchmen, and especially Evangelical churchmen, can do towards paving the way for an ultimate organic unity expressed in a federation of all the Churches of Christendom. We can begin by feeling, and when we have felt it, by showing, genuine sympathy with our separated brethren. The

sympathy must be a genuine product of the heart if its outward expression is to be of any real value. It is practical sympathy, not platform platitudes or patronage, that is needed. It is deeds of friendship, not honeyed words, that will alter the situation. Such deeds of friendship, quiet, unostentatious, unadvertised, unassuming, the natural expression of a genuine interest and brotherly love, will meet with, as experience has shown, a very remarkable and warm-hearted response from Nonconformists, both ministers and people.

Is the reply made, that this is simply impossible under the present conditions? The answer is, that the present conditions would never have arisen if such a spirit had been manifested through the fifty years now past, and that such a spirit alone will remove the present conditions and inaugurate a happier day. The way to remove enmity, is not to trouble about the enmity, but to occupy yourself with bestowing love. It is surprising how the ice melts when the sun shines. The way to overcome evil is to overcome evil with good.

Small deeds of simple kindness, and courtesy, sympathy and friendliness will open the way, in course of time, to active co-operation. With few exceptions, it will be found that willingness to co-operate is assured as soon as Nonconformists are convinced that the friendly attitude of the Church of England parson is sincere. One of the first efforts at practical co-operation should be united prayer. Prayer is perhaps the most important business in which we can unite. We shall do more good for the cause of Christ and of His Church universal by praying together than in any other way. You cannot cherish feelings of ill-will towards your brother when you are praying side by side with him. There on your knees you are getting

at the heart of things. You and he have one common Lord, and your heart joins his, and his joins yours, when together you are speaking to the Eternal Father of both, reconciled to Him by the Eternal Saviour of both, and drawn towards such a sacred and heavenly fellowship by the Eternal Spirit Who has come and made His abode in his heart and in yours. It is wonderful what united prayer does to bring Churchman and Nonconformist into close fellowship. This is what the Keswick Convention has done, and all the efforts that directly and indirectly owe their origin to its pure and heavenly atmosphere.

But how in our towns and parishes can such occasions of united prayer be provided? The answer is—by the joint observance of the United Week of Prayer in the first week of the year, as arranged for throughout the world under the auspices of the Evangelical Alliance. Here is a grand opportunity, and every Evangelical should use it. When possible, that week should be kept free from all other engagements which would prevent the presence of the Anglican clergyman at every meeting for prayer. When possible, the meetings may be held with great advantage, not on some neutral ground—the very word is frigid and untrustful and suspicious—but alternately in the different churches or church halls, including the parish hall or schoolroom of the parish church. It is good to break the ice and enter your brother's premises. It is good for him to enter yours. He will invite you to give a short address in his chapel hall, and you will do the same with regard to your own place of meeting. You will select for part of your petitions some of the choicest of our Church's prayers. There will be a happy blend of liturgical and extempore prayer. And the sympathy

of Christian for Christian will be made strong and abiding, because cemented by common prayer to a common Father.

When a fellowship of this kind has been established, various kinds of co-operation will be made possible as occasions for such united effort are afforded. Everything does not become easy at once, for human nature always remains a troublesome factor, but all sorts of impossible things become possible. Co-operation in social and moral efforts for the good of the town or neighbourhood becomes possible. When some matter arises which affects the cause of religion, there is a basis ready at hand for action. The Evangelical clergyman may with great advantage take the lead in inviting all the clergy and ministers of the neighbourhood to tea and friendly conference in his Rectory or Vicarage. After a few such conferences, when some degree of mutual respect and confidence has been produced, the way may be open for common action. The result will not be all that the most ardent could desire, for Rome was not built in a day, but something will have been done to bring together the scattered forces of the Church Militant, and to close up their ranks and present a more united front against their great and common enemy.

Here lies the opportunity, if it will use it, of the Evangelical Party. But its outlook is not limited to Nonconformist Christendom. There are great ancient Christian communions with which, in spite of fundamental differences on matters of grave and serious importance, he still, as an Anglican churchman, has much in common. He cannot but think wistfully and longingly of the great Roman and Greek Communions, and the scattered Eastern Churches, which, however

darkened with the thick clouds of error and superstition, are still exhibiting something of "the light of the knowledge of the glory of God in the face of Jesus Christ." The time is not yet for entering into relations with them. An Anglo-Saxon Catholicity, a Federation of Protestant and Evangelical Christendom must come first. But it is possible for us to look on far into the future, and dream of a day when the Anglican and Free Churches throughout the Anglo-Saxon world, together with the Churches of the vast Mission Fields of the East and South and West, federated into one grand organic unity, and bound together with a common brotherhood of love, shall in all the strength and vitality of their new-found life approach the ancient Greek and Roman Churches, which are ready to perish through the creeping paralysis of a stagnant and decrepid old age, and extend to them the invitation, which they will find it hard to resist, "Come thou with us, and we will do thee good." It is even possible to dream of a time when those venerable Churches, sharing with us the Catholic creeds of Christendom and enjoying with us the beauty and dignity and sacred associations of an ancient liturgical worship, invigorated by contact with a reunited Evangelical Christendom, shall be purged and purified of false doctrine, superstition, and unscriptural practices, and shall enter upon an era of new life and fruitfulness, within the limits of a vast catholicity which shall be the ultimate earthly fulfilment of the great intercessory prayer of Christ our common Lord.

All one in Christ, though from each other sundered
 By many a barrier raised by zealous hands,
 By massive walls, and firmly-fixed partitions
 Reared to appease some bigot's fierce demands,

Sundered by spite, by narrow feuds and fancies,
Nurtured by envy, prejudice, and pride,
By clashing tastes, and varying traditions,
By churlish acts, and charity denied.

Children of God who follow not our fashion,
Banned with a curse, outcasted from the fold,
Some weaker brethren, some offended children,
Ousted, unchurched, and banished in the cold.

Hard words and phrases harshly hurled and parried—
Schismatic, heretic, papist, traitor, spy,
Catchwords and shibboleths, threatened fire from heaven,
Falling on brothers who our rules defy.

Down with these walls ! destroy these hoary ramparts !
Too long they cleave in twain the Church's ranks,
Brothers from brothers, children of one Father,
Why dwell ye distant as in hostile camps ?

Live and let live ; why snatch another's portion ?
Why strive in vain for dull conformity ?
Diverse God made us, thought and feeling varying,
One in a common Christianity.

All one in Christ, in Him alone united,
Far from their centre scattered rays are dim,
Distant from Christ we faintly view our brothers,
Draw we together as we draw near Him.

Draw near to Christ, He is your common Master,
Breathe in His spirit—broad, and deep, and free ;
Learn in His school as school fellows together,
Be rivals but in zeal and charity.

All one in Christ ; though forms and customs differ,
Though varied standpoints cause diversity,
Yet by love's glad, free impulse drawn together,
Taste here below some of heaven's harmony.

Then grip the hand, and, brother, greet your brother
With generous warmth and heartfelt sympathy ;
Work side by side, share in life's joys and sorrows,
Leave heaven to compass uniformity.

CHAPTER XIV

THE SPIRIT OF THE AGE

WHAT is the spirit of the age in which we live ? Can we analyse it ? Can we define it ? Can we safely generalize about it ? It is certain that different people will regard it in a different light, according to their different standpoints. The layman may differ in his estimate of it from the clergyman, the Nonconformist from the Churchman. The clergy will differ considerably among themselves in the way in which they regard it. No two men see the same rainbow, and to no two minds is the outlook upon modern life quite the same. We are met, therefore, at the outset with a caution against all narrow-minded dogmatism, against the adoption of the superior attitude, against the spirit of the superior person, who goes about eager to detect and advertise the moths in the eyes of his brethren which he has descried with his microscope. The spirit of our inquiry must be a humble one, our attitude a broad-minded one. We must approach our investigation in the spirit of the learner, anxious to know how best we may fulfil our duty to the age in which our lot is cast, how best we may serve our day and generation by the will of God.

It is being commonly said that ours is a transition age. It may be that it is. Yet how can we judge whether our age is a transition age, when we know not

what will be the character of the succeeding age? We speak of age, of course, not in the sense of aeon or cycle or dispensation of time, but in the narrower, more restricted sense of our own generation, or at most, our own century. How can we say that this age is transitional when we know not the nature of its successor? Doubtless, in a certain sense, it is transitional, but in the same sense all ages are transitional. No age has ever really been stagnant; there has been a movement, a current, a flux in even the most apparently stagnant and inert period of human history. There has been an evolution and a devolution ever at work. The devolution has been as subtle and as continuous as the evolution. The world never has stood still. It has always been more or less in a state of transition. For all we can tell, the next generation may characterize our age as an age rather of formation than of transition. It is presumed that the reason why it is so often dubbed a transition age, is because of the astonishing nature and rapidity of recent discoveries. The force and the nature of the discoveries appal us. We are wearied with the monotony of variety. The uncertainty of what the next day or year may not bring to light has produced a certain bewilderment and unrest which is noticeable in every realm of thought.

It seems to us that the pace is too great to last; that an age of consolidation must follow an age of expansion; that an age of quiet comparison and investigation is needed to succeed an age such as this of rapid discovery and invention, of wild speculation, and feverish hypothesis and deduction. The catalogue of theories and discoveries compiled at high pressure in our hurrying age needs correction and indexing. By saying that our age is transitional we imply our

belief that the next age will correct, consolidate and systematize the mass of material which is now so rapidly accumulating. Yet, after all, this is but speculation. We have no reliable data on which to determine the nature of the succeeding age. There are factors hidden in the Divine hand, all unknown to us, which may give it a character that the wisest and most far-seeing man could never have suspected. And to churchmen like ourselves, who confess our belief in the coming of One from "the right hand of God the Father Almighty to judge the quick and the dead," One "Whose kingdom shall have no end," and One "at Whose coming all men shall rise again with their bodies, and shall give account for their own works," to us churchmen who believe in the doctrine of the Second Advent of Christ, there is always hovering upon the mental horizon an imminent event of transcendent importance, which profoundly affects every theory as to the future age, and which modifies every expectation of a Utopia resulting from the automatic, uninfluenced momentum of our present era of progress.

It helps us, therefore, but little to characterize our age as an age of transition. It is so, undoubtedly. It may be so more than any preceding age, possibly, for all we know, more than any succeeding age. But there is nothing particularly helpful or illuminating about calling it transitional. The word is no stimulus either to thought or action. *Tempora mutantur, nos et mutamur in illis*, is, after all, not a very stimulating aphorism. Neither is it any help to talk about the age as an age of progress. That is the most trite of truisms. When it has reminded us that we must keep pace with the age, and not allow ourselves to be left behind like a passenger in a side car which has become disengaged

from the motor-cycle ; when it has reminded us that we must progress in an age of progress, the truism has done its work. We will attempt, therefore, a somewhat less superficial analysis. It may be objected that this attempted analysis only furnishes another set of truisms. But even if that be so, it is hoped that they may be of service, and may lead on to reflections which may help us to be true to the needs and demands of our day.

A word in anticipation as to our attitude. It should surely be that of sympathy with all that is good in the spirit of our age and fearless opposition to all that is bad. Agreement is not likely in detail as to what is good and what is bad. But we can all agree to give our hearty sympathy and support, as far as opportunity presents itself, to every feature of our age which appeals to us individually as a good and commendable feature, and at the same time to offer our determined opposition, as far as it seems our duty to do so, to every feature of our age which our conscience, taught by the Spirit of God, condemns as bad. So, though we may not agree in the things we commend or condemn, we shall agree in obedience to the Inner Light, as light may be vouchsafed to us from above. We shall then adopt a broad-minded attitude, destitute of bias and prejudice. But we shall also steadfastly refuse to make any compromise with the spirit of the age in any matter in which the conviction comes home to the individual conscience that the spirit of the age is wrong. If we are men of principle, true to the truth that God reveals, we shall not go far wrong.

We will characterize our age, then, in the first place, as an age conspicuous for a *great and general increase in education*. We use the word education in the broadest sense. A vast amount of knowledge is now not

only accumulated but made accessible to a vast number of people. Compulsory education, an enormous output of newspapers and magazines, cheap issues of standard books, and the multiplication of free libraries has resulted in a very great and general increase in knowledge. Along with this increase in education there has been a great rise in the general standard of comfort and a greater appreciation of the science of hygiene. Furthermore, there has been a decided advance in general culture and an increasing refinement in dress and manners among the working classes. The crude vulgarities in dress, and in all the ideas of house-decoration and furnishing, have given place to a growing sense of art, beauty, suitability and harmony with environment. All this, taken as a whole, is a distinct gain. It is true that the refinement is often only skin deep. It is true that improvement in the general appearance is not always accompanied by improvement in courtesy of manners and in methods of speech. The raising of the general standard of dress and home comforts may indeed lead to dangerous extravagances on the part of some in their efforts to keep up appearances. And it is doubtless the case, that an increase in the sum of things known is not always associated with any increased power to make use of that knowledge. But, taken as a whole, it is all to the good that the spirit of the age is one of advancing knowledge, culture and refinement.

What, then, is to be our attitude as churchmen to this feature of our age? Surely it should be that of sympathy. We should encourage it in every way we can. We should give our hearty support to whatever makes for the better education and the truer culture of the masses. While pointing out its dangers, we shall

commend its general tendencies. In response to the increased refinement of our day, the clergy will take pains to keep their churches as clean and neat and as suitable as possible for their sacred use, and will encourage all efforts that may be made, with the goodwill of the people, to improve and beautify them, taking care that all things in connection with the services of the church shall be done decently and in order. While retaining that dignified simplicity in the conduct of Divine worship which is so emphatically characteristic of the Church of England, care will be taken to do nothing which is in any way calculated to cause annoyance or offence to that growing section of our people who have learned to appreciate that which is good and beautiful in architecture and in music. Above all, we shall surely aim at a vastly improved standard of preaching. The time has long passed when our congregations will be satisfied with a few casual remarks and observations of a commonplace character upon some text of scripture apparently selected late on Saturday evening. The time is past for a crude and desultory and sometimes rambling address from the pulpit which we should be ashamed to offer to a Sunday-school class. The growing education of the masses demands a preaching characterized by careful preparation, real thought, wide reading and strong conviction, delivered from the pulpit with distinctness, emphasis and impressiveness. We must refute the widespread idea that, compared with Nonconformist ministers, the clergy of the Church of England are but poor preachers. We shall do well to avoid their mannerisms, their phrase-making, and their somewhat fanciful and artificial oratorical flourishes. But if we would be in keeping with the spirit of our age, in its first aspect of

increased education and culture, we shall certainly pay a great deal more attention both to the preparation and to the delivery of our sermons.

In the second place, the spirit of the age is one of *scientific discovery and the general application of scientific methods*. Traditionalism has gone, and scientific methods have taken its place. The conventional treatment of any subject no longer obtains simply because it is conventional. *Nous avons changé tout cela*. In this age there is a general application to all realms of thought of scientific methods and scientific inquiry. It may be that, in the reaction from hide-bound traditionalism, the scientific method has been carried too far, and that what passes for scientific in the popular sense is not always really scientific in the truest sense. It may well be that tradition has been somewhat too hastily and too generally cast upon the scrap-heap, and that a truer scientific inquiry may demand its partial restoration. But for good or evil, the scientific spirit is the spirit of the age.

What shall be our attitude to it? We shall be wise in extending to it a cautious sympathy. We have nothing to fear from the researches of science, whether in the domain of religious thought or that of Biblical criticism. The spirit of the age, as it affects any of the doctrines of our Church, asks not—Is that old? but—Is that true? The fact that it is old in the realm of theology certainly predisposes us in its favour, but, with the scientist, we are equally prepared for the inquiry—Is that true? But if he says that the point at issue must be decided on scientific principles, we must be ready to insist upon those principles being really scientific. It is here that we join issue with the advanced school of Higher Critics. We do not deny

the need and importance of studying the Bible on scientific lines. What we do deny is that the methods imported from Germany, which have ruled the roost for the last twenty or twenty-five years, but which are already beginning to fall into disrepute, are truly scientific methods. On scientific grounds we demur to a large proportion of the "assured results" of modern criticism. We demand that Biblical criticism, to be really scientific, must be conducted by men who are believers, and not unbelievers, by men of spiritual perception as well as intellectual acumen.

The spirit of the age may be characterized, in the third place, as a *spirit of liberty*. Liberty is the watchword of the twentieth century. Freedom from restraints of all kinds. Freedom from conventional rules and restrictions, from the limitations of sex, the limitations of social birth ; liberty from the irksome restraints of solemnly-incurred obligations, whether social, industrial, matrimonial or religious. Duty is no longer allowed to interfere with the desire or the whim of the moment. To be told that you are bound by a sense of duty is looked upon as an infringement upon personal liberty. You must be free to do what you like, to think as you please, to obey your employer or your trades union, or to obey neither, but your own individual caprice. Ours is a democratic age. Authority and antiquity, law and order, seniority and ripe experience, are all at a discount. Liberty is the order of the day—a liberty, too, which in nearly every direction and sphere of activity is in grave danger of degenerating into licence and contempt for that spirit of law-abidingness upon which the whole fabric, not only of Church and State, but all the social life of the nation is based.

What should be our attitude to this spirit of liberty ?

Surely it should be that of hearty sympathy with all that is good in it and of fearless opposition to all that is bad. Undoubtedly there is much that is good in it. It has led to greater sincerity in matters of religion. There is little now left of the old conventional attendance at church because it was the correct thing to do. Now, in most cases, people mean something by it when they go to church. If our congregations are smaller, we have some grounds for hoping that they are more sincere. It has led to the decline of snobbery and aristocratic exclusiveness. There is a greater recognition of the common brotherhood of man. Man is estimated according to his worth, not according to his birth. Merit has a better chance of recognition, and individuality more scope for its exercise. Free play is accorded to the exercise of private judgment. There is more of conviction than of convention in the beliefs that are held. People are thinking for themselves and taking nothing on trust. All these things are great and substantial gains, and we shall do well to recognize them as such.

Yet it is equally impossible for us to shut our eyes to the great dangers which attend, not so much this exercise of liberty, as the abuse of liberty. For liberty is in grave danger in these days of degenerating into unbridled licence. The attitude of the churchman needs to be one of careful discrimination between those characteristics of this democratic age which are worthy of commendation and those which are worthy of condemnation. If freedom means freedom from restraints, we have to show that the social order cannot exist without restraint ; that order cannot exist without law, and that progress cannot flourish without order. It is our duty to show that authority, human and Divine,

is not an antiquated survival, but an eternal principle ; that obligations solemnly contracted, whether they be civic, industrial, matrimonial or religious, will bring their own nemesis if they are disregarded. It is for us to rescue and reinstate the grand old word Duty. And whether it be in the question of Sunday observance or the realm of religious thought, whether it be in the sphere of home life or the sphere of national life, we have to show, both by our teaching and practice, that the truest liberty lies in the recognition of Divine law and the safest advance in human achievement must coincide with advance in the knowledge of God and the doing of His holy will. Liberty can only be safely pursued along the lines of the Church's petition, " Thy kingdom come. Thy will be done on earth as it is done in heaven."

Our age is characterized, in the fourth place, by *inordinate love of pleasure and the mad pursuit of recreation*. Upon this there is no need to enlarge. Of all modern features this is the most palpable. How shall we meet it ? Again we must discriminate with care. It is easy to denounce it. It is also easy for parson, as well as layman, to be swept off our feet and carried along with its swift current. Is it all to the bad ? Certainly not. All the good things of life are God's gifts. Everything that is beautiful and pleasant to the eye or the ear is due to Him, Who when He beheld everything that He had made, pronounced it—" very good." Let us not for a moment be out of sympathy with the beautiful and the pleasant in life, or with the natural and right desire for the masses of our people to partake of it. And further, the Christian religion is, or ought to be, the happiest religion upon earth. The decided Christian is in a position to be a

happier man than any one else. He has got God's good world to live in, and God is his Father. Like the man of the world, he can enjoy all the physical joys, the intellectual joys, and the æsthetic joys of life. Unlike him, he has access as well to all the spiritual joys of life. And unlike him, there always lies before him the kingdom into which he is coming, the perfect life to which he is hastening, and "the inheritance incorruptible and undefiled and that fadeth not away, reserved in heaven" for him. There is something very wrong with him if he is not a happy man. And the attitude of the churchman to all that is good in this feature of the spirit of the age, should be such as to attract men to the joy-giving religion of Christ, and not to repel them from it.

But while there is much that is good in the modern enjoyment of life, there is much more that is bad, and against which he has to set his face if he is to be true to his God and true to his conscience. When the pursuit of pleasure passes from an occasional useful recreation into a frantic craze; when pleasure takes the place of duty in the realm of life, and sport takes the place either of work or of religion; when selfish enjoyment dominates the whole conception of life to the detriment, if not to the total destruction, of love to God and love to one's neighbour, and especially one's poorer neighbour, then the duty of the churchman is to oppose it with fearless opposition, and denounce it both by speech and action.

The pleasure-loving spirit of the world is making tremendous inroads into the Church to-day, and is sapping her vital strength. The methods of the Church are being assimilated to the methods of the world, in the vain hope that by becoming like the world, it will win the world. No greater or more fatal fallacy was

ever conceived or entertained. The spirit of the world and the spirit of Christ are sworn antagonists. Any compromise with the spirit of the world spells disaster to the Church. The Church is departing from her proper sphere when she goes out of her way to patronize, or cater for, the amusement of the people. When dancing, whist drives and theatricals are permitted to be carried on for the support of and under the ægis of the Church, the social influence that is thereby gained is as nothing compared with the religious influence that is lost. No man has the right to lay down the law to his brethren, however strong may be his personal convictions. Each man must follow the dictates of his own conscience. But it is difficult for any serious onlooker to resist the conviction that fearful injury has been done to the Church in the past generation, and is being done in it to-day, by this mixing up of the Church and the world. In many parishes the Church has degenerated into a social club, and all the emphasis laid upon the Sacraments will not neutralize the loss to her spiritual vitality which the entry of worldliness has effected. We may differ among ourselves in our estimate of this loss, as we shall differ as to what things in our Church's sphere of operations are of the world, and what are not. But we can all agree to submit every portion of our Church's activities for the inspection and approval of the Divine Master, and make it our aim that, so far as in us lies, nothing shall be done in connection with our Church which is not pleasing to Him, and upon which we cannot ask, without doubt or hesitation, that the Divine blessing may rest.

Our fifth and last point is—the spirit of the age is *materialistic*. There is a wide prevalence of unbelief, either explicit or implicit, in the doctrines of our

faith; and this unbelief is not caused so much by intellectual doubt as by the sheer weight of the materialism of the age. Mammon rules to-day. Money, and all that money implies of comfort, luxury, ease and position, is the god of this world. The spiritual has been crowded out by the overwhelming flood of the material. It is precisely the same in all walks and conditions of life. It is the same with the masses, as with the classes. Materialism is the Baal of to-day, and the duty of the churchman to-day is to act like the prophet Elijah of old, and to summon men to decide between God and Baal.

Here we have a feature of the day which is wholly bad, and in opposition to which the Church must unite and consolidate her forces. Is the reply made that this is impossible, because the materialistic spirit is not an outside foe which the Church can face, but a treacherous friend who has been welcomed to her bosom? The truth of the contention must be sadly admitted. There is plenty of materialism installed within the Church as well as encamped without her ramparts. All the more need, then, that those who see the danger should combine to meet the foe, both within and without the Church. All the greater reason is there that we should use every means in our power, by the preaching of the word, and the ministry of the sacraments, to deepen the spiritual lives of our people. We will meet the material with the spiritual. We will use spiritual weapons and spiritual methods for spiritual work. We will meet the unbelief of the day with clear and vigorous doctrinal teaching. We will wield the sword of the Spirit, which is the Word of God. We will stand to our weapons, and earnestly contend for the faith once delivered to the saints. And since

in these days we live in the midst of so many and great dangers, from the spirit of the age in which our lot is cast, we will be frequently seeking, and obtaining by prayer, the help of God, that as men who have understanding of the times, we should know what the Israel of God's Church ought to do.

CHAPTER XV

A DISTINCTIVE MISSION AND POLICY

THIS book will have failed altogether in its object if it has not established the fact that the Evangelical Party has a definite contribution to make in the years that are to come, to the thought, and life, and work of the Church of England. That it has a definite function to perform and a distinctive mission to fulfil, both to the Church and to the nation, is alike the justification of its existence and the incentive to its expansion and development. The party has never been, and perhaps never will be, a large and dominant one. Its aims and methods are too simple and spiritual to ensure it great popularity or ecclesiastical favour. But it has done a work for the Church of England, the harvest of which is still being reaped ; it is full of vitality and vigour, devotion and promise in the present day, and its future is bright with the hope of greater usefulness both to the Church and the nation, and, beyond the nation, to the nations of the earth.

The mission of the Evangelical Party has been reviewed in several of its aspects in the preceding chapters. It has its part to play in the movements of the day. It has its contribution to offer to the theology of the century, its doctrine of the Sacraments to teach, and its attitude to Ritual to assert. In its response to the great democratic movements of the century, and

to the various departments in which Church Reform has become a crying need ; in its treatment of the problems which modern criticism of the Bible has raised, and of those which the divided condition of Christendom have accentuated ; in its attitude to the spirit of the age in which we live, and in its definition of the part which the Church of England is called upon to play in the years that are to come, the Evangelical Party has a very clear and distinctive mission to fulfil. The name by which it is called, though lightly esteemed by some ecclesiastical Sanballats and Tobiahs, who sneer at the feeble wall which we build, yet emphasizing as it does the Evangel which it is our object both to live out and to proclaim, is one which we are proud to bear, and under which we deem it an honour to assemble. The term " Low Churchmen " we repudiate. It is historically wrong as applied to ourselves, as any one who has read the *History of the Evangelical Party* will remember.¹

The name is as incorrect a title for Evangelicals to-day as it ever has been. We have a good claim to be regarded as the strongest of churchmen, for as a party we are conspicuous for our loyal attachment to the

¹ It is necessary to emphasize the fact that the Low Churchmen and the Evangelicals were quite separate bodies. The clergy who only gave their flock a service once a fortnight, the clergy whose churches were falling to pieces through dirt, and dampness, and decay, the fashionable, card-playing clergy of the towns, the port-loving, fox-hunting squarsons of the villages were all Low Churchmen to a man, but some of them would have used very strong language if they had been called Evangelicals. Indeed, the whole Evangelical movement had been a protest and a struggle against the Low Church system, and the Low Churchmen had been the bitterest opponents of the Evangelicals."—*History of the Evangelical Party*, p. 218.

liturgy and formularies of the Church of England, and for our opposition to foreign and un-English introductions and substitutions. But with the word Evangelical we have no quarrel except for its awkward polysyllabic form ; and we look forward to the future of our Church, conscious that we have a contribution to make to her life and work, and a mission entrusted to us which it will tax all our energies to fulfil.

This being the case, it seems desirable in the interests of the Party that it should have a conscious and definite policy, which it may set itself, in dependence upon Divine guidance, to pursue. That policy, in many of its aspects, has been already stated or implied. It remains to define it in terms which shall be clear enough to be useful, and yet sufficiently comprehensive to be practicable.

It is a policy based, in the first place, upon deep *convictions*. We are not "striving about words to no profit." We are "earnestly contending for the faith once delivered to the saints." It is not mere prejudice and obscurantism, mere partisanship and bigotry, that makes us determined to preserve our individuality. It is because we feel that our united witness is needed, both for the preservation and for the development of a great doctrinal heritage, a heritage which is in the Church, and of the Church, and one which the constitution of the Church admirably asserts and perpetuates, but which it is beyond denial the Church as a whole has not adopted, has certainly not emphasized, and has often betrayed. We maintain that the Church of England is in its essence Evangelical. Its articles and liturgy are full of emphasis upon great Evangelical truths.

We rejoice that not a few members of other schools of thought are beginning to see this, and are altering

the nature and emphasis of much of their teaching and preaching. But, as a whole, the Church of England has not understood or appreciated the nature of its foundations, and until the Church as a whole does so, the Evangelical Party will continue to have every possible justification for its existence. The Evangelicals represent the strong and deep-seated convictions, not only of a section of the clergy, but a very large section of the laity, and not only a large section of the church laity, but the greatly preponderating sentiment of the nation. The nation as such (if it is anything religiously) is Protestant and Evangelical. It is most emphatically not Ritualistic and Sacerdotal. The Sacerdotal party, aided by every possible advantage of ecclesiastical prestige and episcopal favour, and artistic appeal, has made but little impression upon the classes, and still less upon the masses. If the whole Sacerdotal system as it exists in the Church of England to-day were swept away, and a universal return were made to the simple dignity of the Anglican ritual, in ten years' time there would scarcely be a soul to mourn its loss. It is exotic, not indigenous ; and the leaders of the Church are doing the Church the utmost disservice in the eyes of an astonished and dumbfounded nation, by fostering an un-English system in the English Church, and by inflicting in hundreds of parishes a type of ritual which the people do not want, and which they intensely detest and despise. It speaks volumes for the loyalty of English churchmen, that they have stood for so long this ecclesiastical tyranny. It speaks volumes for the folly of the Episcopal bench, that they have not long ago perceived that their action in encouraging unadulterated Romanism was steadily killing the Church of England. There would be no threat

to-day of Disestablishment and Disendowment but for the dominance of a Roman and mediaeval doctrine and ceremonial in the Anglican Church. The Oxford Movement in itself performed a needed mission in the Church, and did a work the benefits of which it would be folly for Evangelicals to deny ; but the successors to the early Tractarians have developed their work on lines which they neither contemplated nor approved, and have completely neutralized the early gains of the movement by their un-English and unscriptural extravagances. They have done their best to forfeit the confidence of the nation in the Anglican Church. It is for the Evangelical Party, strong in its attachment both to the Church and to the Bible, to restore that confidence to the nation.

In the second place, our policy must be one of *Comprehension*. We must include all we possibly can who share our convictions, are loyal to our principles, and are in sympathy with our aims. We own to no narrow formula of membership. We recognize a wide diversity of belief and practice in matters that are non-essential. We have brethren who adhere, often for their people's sake, to the old-fashioned black gown in the pulpit, who we gladly recognize as members of our party. We have those also who have inherited, or perhaps adopted, a far more ornate ritual than usually obtains in our churches, but whom we readily include in the Evangelical Party.

In course of time things often lose some, and sometimes all, of the significance that originally attached to them. A rigid, narrow uniformity becomes both impossible and inadvisable. The surplice in the pulpit once spelt Ritualism. It has now become non-significant. Even the Eastward Position is beginning to

lose the definite sacerdotal significance that a few years ago was invariably attached to it. We decline to say that a man is not an Evangelical because for some reason or other—local circumstances, old usage, the requirement of a patron nervous about any change, or simply upon æsthetic grounds—he thinks it wise to retain, or possibly even to adopt, the Eastward Position.

It is distinctly unfortunate when an Evangelical Incumbent, against his own personal preference, is instituted to his benefice under the condition that he will not disturb the existing use; and when no such definite condition is attached he may often, by taking his people into his fullest confidence, restore with great advantage that attitude at the Holy Table which is capable of no misconstruction. Congregations are not so wedded to the practice as some patrons and a few churchwardens seem to imagine. Whatever may be said about the artistic merits of the Eastward Position, concerning which opinions differ widely, the attitude of the officiating clergyman, with his back to the people, is most unsuitable and un-English. Whatever artistic merits may be granted to the practice, and it is purely a matter of personal taste, we are only justified in paying any deference to such considerations in the conduct of Divine Worship if they minister to true reverence and devotion of spirit. But although it will be allowed that, quite apart from the question of its doctrinal significance, the Eastward Position is contrary to the genius of Evangelicalism, yet it is a very different thing to say that a man cannot be an Evangelical because (for the reasons above suggested) he retains or even adopts it. The words of the Master need to be remembered, "Forbid him not, for he that is not against us is for us."

The Principal of Ridley Hall has written some wise words in this connection :¹ " Here the practical question arises as to our attitude towards the Eastward Position. If I may venture to express my own mind on the subject, I would say, let us never give up the north end position as our own choice and preference. It represents far better than the other the principles of openness and visibility which the Reformers emphasized. The Lord not only uttered words for His disciples to hear, He also performed actions for them to see. He did what He did before them all, and to-day it is the north end position which offers the best chance of fulfilling that intention. But the other position was declared to be legal by Archbishop Benson on the ground that it had no doctrinal significance. Moreover, it is the usage in most of the cathedrals of our land, and is freely adopted by men who have no idea of any propitiatory action in the service. I venture, therefore, to urge that we shall be willing to adapt ourselves to that position when we are ministering in places over which we have no control ; but with the condition always remembered, that we carry out the Lincoln Judgment, i.e., for the act of consecration we turn round so as to do it before the people. This was the intention of Archbishop Benson in that judgment, as his own subsequent practice in celebrating testified ; and it removes all that is properly objectionable in the practice ; for just at the moment when the position might indicate that the minister is offering a sacrifice to God, he turns round, and does the act before the congregation."

The third feature of our policy for the future is *Consolidation*. Our weakest point has been our in-

¹ Principal Tait, *The Record*, July, 1912.

ternal distinctions and divisions. On this account the party has been accounted, as Wesley termed it, a "Rope of Sand." But there is no insuperable reason why this sneer should still be merited. The nature of our convictions and principles rather tends, it is true, to strong and marked individualism; but the party has already begun to broaden its outlook, and a greater breadth of view will tend to a greater consolidation. There is no organization which is more useful to this end, and more worthy of the wholehearted support of every member of the Evangelical School and Party, than the National Church League. The work of the league is educational rather than controversial; its propaganda is of a positive, rather than a negative type. It is proving a rallying ground for many moderate churchmen, some of whom would not call themselves by any party name, but who are concerned for the purity of the Anglican faith as against Roman introductions. It would do much for the consolidation of the party if every Evangelical became a member of the National Church League. But we need cohesion in other respects. Our five standard Evangelical Schools—St. Lawrence College, Ramsgate; Dean Close School, Cheltenham; Trent College; Monkton Combe School; and Weymouth College—should be wholeheartedly supported and patronized by Evangelical parents. Our five Divinity Colleges—Ridley Hall, Cambridge; Wycliffe Hall, Oxford; St. John's College, Highbury; St. Aidan's College, Birkenhead; and St. John's Hall, Durham—should be the goal of our candidates for ordination. Our Evangelical Church Societies—of which the Church Pastoral-Aid Society stands out conspicuously for Home Missions, as the Church Missionary Society does for Foreign Missions,

and the Colonial and Continental Church Society does for Colonial Missions—should be enthusiastically supported by all Evangelical Churches. Our Evangelical activities should be co-ordinated in such a way that the Evangelical churchman should be able to have ready access to all that his party can do for him, for his family, and for his parish. Some one should compile an Evangelical Church Handbook, in which information of all this kind, together with that connected with our local and country Evangelical Unions, the Islington Clerical Meeting, Evangelical newspapers, reviews, publications, and publishers, etc., would be found. The time has come for a more comprehensive and statesmanlike organization and co-ordination of our forces. Our Evangelical Unions should all be federated under the auspices of the National Church League. We should sink our trivial differences and unworthy suspicions, and present a united front to the Church.

The Islington Clerical Meeting is a splendid opportunity for the gathering of the clan, and it might with advantage enlarge its scope and extend into two days. If a fund could be started for paying half the travelling expenses of Evangelical clergy of limited means who live more than 100 miles from London, a still more imposing and influential audience would be assembled, and this great gathering of Evangelical Churchmen would make an even deeper impression on the Church and country. Failing this, we need, instead of small and scattered Evangelical Conferences, limited to certain neighbourhoods or dioceses, a replica of the Islington Clerical Meeting, one for the North—say at Liverpool, Bradford or Sheffield—and one for the West—say at Bristol.

The fourth point in our review of the attitude of the party to the future is the adoption in all the depart-

ments of faith, work, organization and reform of a *constructive policy*. We must have done with mere negations. There must be no more "chalking up of No Popery," and running away from every suggested change and improvement. We must work out our own definite position and standpoint in relation to all the problems of modern Church life. We must have proposals to make and suggestions to offer. If we criticize, we must have alternatives to submit. If we demand safeguards, we must think out and agree upon the safeguards we propose. The Evangelical Party must be able to speak with a living, united voice on all the problems of the day.

Our Evangelical newspapers and magazines help to collect, formulate and focus our opinions on all these topics. The *Record* should be the weekly instructor and the *Churchman* the monthly educator of our party. The circulation of both would be doubled or trebled if a united effort were made to back them up and make them the great medium of communication in our party. A large amount of Evangelical literature is now available ; the penny manuals and the shilling handbooks published by the National Church League are excellent specimens of the kind of sound, scholarly literature at a low price that can be put into the hands of the more thoughtful of the rising generation of Evangelicals.

We should encourage our young people, who are growing up into manhood and womanhood, to think for themselves about the problems of the day ; at the same time giving them the guidance of such literature as this in the training of their thoughts and ideas. On controversial matters, while the views of those from whom we differ must of course be noticed and answered, the greatest stress should be laid on definite, positive

teaching. In the case, for example, of Holy Baptism—the grounds for the practice of Infant Baptism, the meaning of our Church's Catechism and Baptismal Services and their relation to the teaching of the New Testament, the significance and the solemn beauty of the doctrine of Covenant Relationship, the necessity for a definite, personal acceptance by a living faith of what was claimed and "estated" in Holy Baptism, all these should be the subjects of definite teaching from our pulpits as well as in our classes.

So it should also be in matters of social and political interest. There is no need, where the occasion seems to demand it, to bar all pulpit reference to the political questions of the day, so long as the party element in the question is severely excluded. True, it is but courting disaster, as well as wasting valuable time needed for spiritual instruction, if the Evangelical clergyman poses as an authority on purely social matters. The moments in the pulpit are precious ones, and the overwhelming and overshadowing theme of his preaching is Christ—Christ crucified, raised and exalted, Christ active in human life through His Holy Spirit, and coming again in glory. But the Evangelical should none the less endeavour to adopt a definite attitude to all the problems of his day, and should use every opportunity for showing that there is no situation in modern life, no problem of modern discovery and invention, no difficulty of social disorder and disturbance, no crying need for betterment in social and moral conditions, concerning which the old Gospel has not a definite message to deliver, a clear light to shed, and a definite application to offer. The needs of humanity are to-day precisely what they were in the first centuries of the Christian era ; it is the accidentals of life, not its

essentials or fundamentals, that have changed. We may preach with every confidence "the old, old story," conscious that, though old, it is ever new, and that in it is to be found the one great remedy for all human ills, and the one great supply for all human needs. If the old message is proclaimed, not perhaps altogether in the old terminology, but rather in the living language of the present day, if the old truth is applied to the changed and still changing situations, the people will be made to realize that there is no need to look beyond the pages of the old book for nostrums and quack cures; for from the ancient spring of eternal truth there flows forth everything that is needed to meet the deepest cravings of human hearts to-day.

In the last place, our policy must be one of *Expansion*. Our boundaries are getting too narrow, and "the place where we dwell is too strait for us." Like the Germans, we want our place in the sun. We cannot much longer be kept within the ring fence of our few trustee livings. We are conscious of a growing vitality, and, like healthy growing children, we want more room. The policy of repression, subordination and exclusion to which we as a party have been subjected by the authorities, episcopal and otherwise, in the Church, will not serve much longer. We must be given the scope to which by our record and by our achievements we are entitled. We are not a moribund party. "We shall not die but live, and declare the works of the Lord." We ask politely but firmly that this policy of repression (so utterly undeserved in view of our conspicuous loyalty to and services for the Church) shall cease, and that we shall be given the recognition that is our due. We ask that the policy of fair play shall be substituted for the policy of boycott; and that

Cathedral Chapters and Lord Chancellors, Prime Ministers and Bishops will, by their promotion of our ablest and most devoted men, redress the crying grievance of the inadequate representation of the Evangelical Party in all the leading offices of the Church. The grievance has been borne patiently and uncomplainingly in the past. But the age is an age when all classes of mankind are asserting and claiming their rights. And if any section of the Church has wrongs which need righting, it is that to which we belong.

But expansion has to us another meaning beyond that of securing our place in the sun. Expansion means to us a broadening out of our influence in all directions and among all sections of the nation. It means the assuming of that central place among the religious systems of the day that we are conscious of our fitness to assume. It means our assertion of the true catholicity of Christian brotherhood, as opposed to all false, sectarian, and localized catholicism. It means the practical recognition that "the mystical body of the Son" of God is none other than "the blessed company of all faithful people." It means the consciousness that our central position ensures us the possession of a unifying influence among divergent types of churches and schools of thought. It means the adoption and the cultivation of a broad spirit of love and brotherhood towards all sincere members of the Christian faith, whether among the Free Churches or among the Roman and Greek Communions. We must abandon all that is narrow with a narrowness other than that which is the essential characteristic of "the strict and narrow way." We must forbid none who work in the name of a Divine Christ and in the power of a Divine Spirit. With a gospel of love, and a

message of reconciliation, we must go about among all kinds and classes of men, to preach and live out the love which "beareth all things, believeth all things, hopeth all things, endureth all things—the love which never faileth."

Lastly, expansion means to us a broad outlook, and a ready, generous support, by prayer and gifts, to the great work of our Church in Foreign Fields through those great Societies which are the special glory of our Party. Never were the calls so urgent, the opportunities so great, the work lying at our doors so pressing. Many besides ourselves are engaged in the great task—Americans, Canadians, Australians, alongside of missionaries from the Protestant Continental Churches, great contingents from our Nonconformist bodies at home, and emissaries from other parties in our Anglican Church. But we are persuaded that the contribution of no other school of thought, or form of ecclesiastical organization, is of more importance to the growing Churches of the Mission Field, than that which it is the mission of Evangelical Churchmen to supply. We inherit a great missionary tradition, we must maintain our position and preserve our heritage. But we must do more than that. The call is not for defence, but for advance. The Day of Opportunity is passing away. We must never dream of resting upon our oars. "We have attained to nothing as yet."

In this great campaign of world-wide evangelization, in this "the primary work of the Church of Christ," we must continue to lead the van of the advancing forces, never halting, never faltering, till the citadels of heathenism are captured, and "the kingdoms of this world are become the kingdoms of our Lord and His Christ." It is our missionary propaganda that has

been our most conspicuous monument of the achievements of the past. It must be our foremost and predominant concern through the future years that lie before us, until the day dawns when the Lord Himself shall return in glory, and when all our parties, our divisions and our barriers crumble at His touch, and vanish at the brightness of His presence.

Far, far they go, through ice and snow,
To barren Arctic regions—
By dusty lanes, o'er scorching plains,
In India's vast dominions—
Through swamp and forest, field or flood,
To Afric's swarthy nation—
They go to preach God's Fatherhood,
And Christ His revelation.

To China's myriad denizens,
To Nippon's eager faces,
To Canada's Red Indians,
To Egypt's ancient races,
To Islands of the Southern Sea,
Though oft with lives imperilled,
A full salvation, grand and free,
In Jesu's Name they herald.

Though many a grave their wanderings marks,
And many a young life ended,
Though oft with sad and weary hearts
For those with Christ offended,
Though hoary creeds and foolish tales
But slowly fall before them,
Their dauntless courage never fails,
For Christ their Lord is with them.

What though the labourer oft with tears
The precious seed doth scatter?
What though for long no sign appears,
No fruit of his endeavour?

Yet doubtless he shall come again,
His sheaves with gladness bringing,
And hear his Master say, " Well done,"
And enter heaven with singing.

CHAPTER XVI

THE FUTURE OF THE CHURCH OF ENGLAND

¹ “**I**N all such developments of Christian doctrine, all such readjustments of Christian ordinances, all such changes of Christian usages or Church government, at least three conditions must be fulfilled, otherwise great floods of error and superstition will sweep disastrously over the vineyards of the Lord: (1) No development of doctrine may run contrary to revelation and reason. (2) No readjustments may change the Scriptural proportions of the faith. (3) No ecclesiastical custom and no form of Church government may be out of line with New Testament teachings. Within the compass of these conditions, a living Church has full liberty to ordain its government, settle its constitution, define its membership, arrange its worship, and proclaim its doctrines. But beyond that compass no branch of the Church of Christ has either right or power to go. God is not the Author of confusion. He cannot lie. The truths which He revealed at the birth of Christianity He cannot contradict at any subsequent period of its life and growth. Our Lord graciously promised that the Spirit of Truth should guide His disciples into all the truth—truth ever-growing, developing, bursting forth into new forms of blossom and fruit with the procession of the suns. But it is of the

¹ The Bishop of Carlisle, *The Churchman*, May, 1909, p. 340.

essence of truth to be in harmony with itself. Truth cannot contradict truth. Whatever contradicts truth is error."

These words form a fitting introduction to our closing theme—the Future of the Church of England. No idea is here entertained of painting an elaborate, ingenious, speculative picture of the future of the Anglican Church. The intention of the writer is limited to setting forth certain features which our Church must possess, and develop, if she is to retain her proud position in the affections of the people. In the language of the Bishop of Carlisle, the Church must prove herself to be "a *living Church*." However proud she may be of her past, it is by her present activity and efficiency that she will be judged in each successive era. She cannot live in a stale atmosphere. She needs fresh air. She cannot thrive on a history, a tradition, an inherited prestige, a venerable and hoary antiquity. She must be a living Church, making progress with the ages, showing herself competent to meet, and to influence, every changing epoch of history, government, thought and discovery.

As a living Church she will be always *capable of adaptation to the peculiar varieties of thought and feeling* with which she will have to deal, both in the changing conditions of the Old Country and the contrasting environments of other lands and races. It is not her gospel, but her methods, that she will need to adapt, modify, and sometimes alter. She will need to be¹ "a Church of great diversities of custom, and many varieties of worship; and, within the limits of Holy Scripture, different ways of setting forth religious verities." She will have to attain an elasticity, and a

¹ The Bishop of Carlisle, *The Churchman*, p. 413.

sensitiveness to local conditions, racial diversities, and national characteristics, that she is not as yet conspicuous for possessing. The frigid rigidity of a dry-as-dust conventionalism will have to be exchanged for something warmer, more sensitive, more human, more appealing. The Anglican Church will have to be nationalized to each nationality which it touches. It will have to incorporate within itself elements from each type of humanity which it is called upon to serve. It will become the counsellor and guide of all in proportion as it becomes the servant of all. *Ich dien* must be the motto of its ministers and the ideal of its members. It is in the humble task of the servant that it will attain the highest and most lasting glory.

The Anglican Church of the Future will need to be one in which *the party spirit is dead*. The parties themselves may still remain, more perhaps as schools of thought than organized sections. But the old partisan attitude and spirit will be dead. "A party," says Mr. Balleine in his *History of the Evangelical Party*, "has been defined as 'a section of a larger society, united to carry out the objects of the whole body on principles and by methods peculiar to itself.' It is in this sense that the word can be used of the Evangelicals." The importance of the action and activity of the Evangelicals as a party has been emphasized in this book; for the conviction is deep that only as such can they perform their best service to the Church. But it is for the good of the Church, and not for mere selfish ends, that they have laboured and are labouring to-day.¹ "They have worked together for a century and a half, a distinct group within the larger Society of the Church, with methods and principles more

¹ *The History of the Evangelical Party.*

or less peculiar to themselves, but with no object, except that for which the whole Church exists, the salvation of souls and the training of citizens for the kingdom of Christ." Evangelicals will be content to see the end of their individual existence as a party when their work is done. That time has not yet come. It may still be distant. But they will welcome it when it comes; and the words of Lord Macaulay, in his "Horatius," will touch a responsive chord in many a heart :—

"Then none was for a party;
Then all were for the state;
Then the great man helped the poor,
And the poor man loved the great:
Then lands were fairly portioned;
Then spoils were fairly sold:
The Romans were like brothers
In the brave days of old.

"Now Roman is to Roman
More hateful than a foe
And the Tribunes beard the high,
And the Fathers grind the low.
As we wax hot in faction,
In battle we wax cold:
Wherefore men fight not as they fought
In the brave days of old."

If the Church of England in the future is still to occupy the premier place in the nation, its sons must be *loyal to its discipline and doctrine*. Disregard of authority, whether human or Divine, is a most serious and dangerous offence, and disloyalty in the Church, if persisted in, will bring about her ruin. And with loyalty to her discipline, there must go hand in hand loyalty to her doctrine.

It is being said that the Church of the future is to

have no doctrinal tests, nor even a doctrinal basis ! If so, that Church will not be the Anglican Church. The strength of the Church of England lies in her historic creeds and doctrinal articles and formularies. A doctrinal basis is essential to her very existence. We are not contending for an attitude of obscurantism. We are not flinching from research, investigation and criticism. But we are asserting, in harmony with our introductory quotation, that revelation and reason must control any developments or readjustments of doctrines.¹ "Some churches," says the Bishop of Carlisle again, "exalt authority at the expense of reason ; others glorify reason at the expense of authority ; but I know of no Church which combines the authority of reason with the reasonableness of authority, and both with revelation, in the same degree and with such justice of proportion as the Church of England."

The English Church of the Future will have to be in many respects a *democratic institution*. The old ecclesiastical absolutism will have to disappear. Priestly authoritativeness will have to be displaced by democratic principles. The reactionary Dean and the hyper-Conservative Cathedral Chapter will have to realize that they are behind the times. The oligarchy of the Rectory will have to give way to the democracy of the Church Council. Innovations will have to be sanctioned. Devolution will have to be accepted. The laity will have to be consulted. Their priesthood will have to be recognized. Their hearty, spontaneous concurrence will have to be secured. If the layman is to support the Church, the Church must recognize and appreciate the layman. If the Church is to be at

¹ *The Churchman*, June, 1909, p. 418.

home in a democratic age, the Church herself will have to be democratized.

If the Anglican Church of the Future is still to be the premier religious body in the land, it will only be so as *primus inter pares*. It will have proved itself to be, in no local, narrow or sectarian sense, but in the widest possible sense, Catholic. The Catholic to-day, in High Anglican parlance, is the man whose doctrinal and ritual outlook most nearly approaches the old intolerant and superstitious mediaevalism. But the term Catholic is in use to-day in other bodies than the Anglican and Roman communions. It has come into use in Nonconformist parlance to connote the representation of large-hearted, broad-minded brotherliness. It is more often the Evangelical, than the extreme Ritualist, who is alluded to by his Nonconformist neighbours as the man who is "catholic." This new, broad catholicity must displace in the Church of England the old, narrow catholicism. The churchmanship of the Nonconformist must be not grudgingly conceded, but generously recognized. The Church of England will have to acknowledge that ¹ "All churchmanship narrower than the Gospel is human churchmanship and partial. That alone is Divinely ordered and Catholic churchmanship which includes all those who, being baptized with water and the Holy Ghost, call Jesus Lord, and depart from iniquity."

A *deep and devoted missionary spirit* must characterize the Anglican Church of the Future. The little churchman must disappear. The imperial view of the Church's responsibilities must prevail. It must take the lead, and not lag in the background, in the propagation of the Christian faith. The cause of Foreign

¹ Bishop of Carlisle, *The Churchman*, May, 1909, p. 334.

Missions must not remain the fad of the few, but the interest of the many. It must become the business of the Church to extend the faith of the Gospel. The Anglican contribution is essential to the true symmetry of proportion of the nationalized Churches of the countries and nations of the East and South. It will be a lasting disgrace and dishonour to the premier Church of the Anglo-Saxon world if she is excluded by her very local insignificance from a strong voice in the final determination of the constitution, the order, the ritual, and the liturgical devotions of the great national Churches which will soon be coming into being all over the Mission Field.

Finally, the Church of England will have to be in all its activities and organizations *instinct with the Spirit of the Living Christ*. It must be the visible, corporate manifestation on earth of the life of the Risen Lord, through the power of the eternal, indwelling Spirit. The historian of English Nonconformity has defined in these words the Nonconformist ideal: ¹ "Nonconformity must recover the true Nonconformist ideal, which insists that all Church order and system, all Church activities, all Church programmes of doctrine and discipline must be nothing else than a living Christ working Himself out through the Church which is His body, the fullness of Him that filleth all in all."

But what is this ideal, but the ideal also of the Anglican Church? Here is a basis of unity, even if it be not a basis of union. Here is the great compelling motive which, if acted upon sincerely by Free Churchmen and English Churchmen, cannot but tend to draw together all the severed ranks and sections of Christen-

¹ Mr. Henry W. Clark, *History of English Nonconformity*, vol. ii.

dom. The Church of Christ exists and works, not for herself, but for her Lord and Master. She is His representative on earth, as she is to be His spotless bride in heaven. Her mission on earth is only anticipatory and preparatory to her mission in heaven. For the day is approaching on which the Heavenly Bridegroom is to present to Himself His earthly bride—a “glorious Church, not having spot or wrinkle or any such thing, but holy and without blemish.”

And at last, at the end of the age, in the fullness of the season of Divine predestination, when the end has come, when all conflicting rule and rival authority has been subdued, and all His enemies have been put under His feet, then the kingdom, of which the Church of Christ is His glory and crown, having been rendered up in all its perfect completion and consummation to the guardianship of the Almighty Father, the Son also shall place Himself, with all His splendid trophies, at the Father's disposal, and God shall be all in all.

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